The Missionary Enterprise

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in memoriam

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THE MISSIONARY ENTERPRISE

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The Missionary Enterprise

A Concise History of Its Objects, Methods and Extension

By EDWIN MUNSELL BLISS, D.D.
Editor of "The Encyclopedia of Missions"

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PREFACE

A DECADE ago the "Concise History of Missions" was written for the purpose of giving in compact form, available for students and those who have not leisure or opportunity for more extended study, a general survey of the progress of foreign missions. With occasion for a new edition, there came up the question of revision. At first it seemed an easy matter. Certain chapters might have to be rewritten, and some additions made, but the greater part would remain essentially the same. Examination, however, showed that this was not true. History is not mere chronicle. Dates remain the same, but with more complete knowledge, and better perspective, the significance of the facts identified with the dates, often changes so completely that the older statement becomes practically incorrect.

Especially has this been true of foreign missions. The labours of mission specialists at home, as Drs. Warneck, Geo. Smith, Jas. S. Dennis, Lemuel C. Barnes and others; the contributions of missionaries on the field, as John G. Paton, Arthur H. Smith, Bishop Thoburn, J. P. Jones, H. G. Underwood, and their associates; the marvellous increase in general missionary literature, especially the text-books issued by the various movements; all have combined to increase vastly the amount of information. Perhaps most important of all is the fact that this mass of information is interpreted in the light of a conception of the character and purpose of the Church as a whole, which, while not essentially different from, is

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far more complete than, the one which held sway for the greater part of the past century. Emphasis is placed today on "Salvation to life," rather than on "Salvation from death"; the latter being regarded as one factor in the former. Some look askance at this, considering it a retrogression or defection. In truth it but indicates that at last the Church at home is reaching up to the platform its missionaries have held from the beginning.

In view of all these facts, it becomes evident that not only did nearly every page of the earlier book need alteration, but in some respects the plan must be changed. The development of the missionary idea at home, and its execution abroad, have become so interlaced, that they cannot be dissociated. The churches influence the missions, but still more do the missions influence the churches. The same general principles, and much the same methods operate in both. If Evangelism is correctly defined as "everything that helps to bring men to Christ," and Education as "everything that builds men up in Christ," then both find their full manifestation in the organized church, whether native to America or Japan, to England or India, to Germany or Africa. Foreign missions give place to the Missionary Enterprise, the extension department of the Kingdom of God.

There are therefore two parts, instead of three: the first outlining the general history, its movement, principles and methods; the second surveying the conditions, problems and progress in different sections.

In so brief a survey, many important facts are necessarily omitted; some, indeed, which may seem to the reader of greater value than those that find a place. Statistics and details are given only as they illustrate principles, and general characteristics. There are few

direct references to authorities. To give all, or even the most important would cumber the pages. The great authorities on missionary history and principles have been drawn upon freely and the indebtedness to those already mentioned, as to many others, including the secretaries of the different societies and movements, may here be emphasized as a personal obligation.

The chapter on the Pacific Islands is furnished by my wife, who has also shared in the preparation of the appendices, and in many other ways has contributed essentially to the completion of the work.

EDWIN MUNSELL BLISS.

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PART I

Development and Character

The Missionary Enterprise

I

EARLY CHRISTIAN MISSIONS

A. D. 30–300

CHRISTIAN MISSIONS commence with the return of the disciples from the Mount of Ascension. Up to that time the one thought dominant in their minds had been expressed in the question of that last interview, "Lord, dost Thou at this time restore the kingdom to Israel?" The answer came in the command, "Go ye and make disciples of all the nations," and the prophecy, "Ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." As they went down the mount, threaded the streets of Jerusalem, entered the upper chamber, the era of Christian Missions as an aggressive movement, began.

This was not indeed the birth of the missionary idea. That is as old as the human race. "In thee shall all the families of the earth be blessed"—was the promise to Abraham, and in varying degree yet with a certain constancy, Judaism was missionary in its character. The records of early religious life are not yet full enough to speak very positively of its missionary quality, but five centuries before Christ, there was what might be called an outburst of the missionary spirit. At the very

time when Zechariah was prophesying in Jerusalem that "many peoples and strong nations shall come to seek Jehovah of Hosts," Confucius and Laotze in China, Gautama in India, Zoroaster in Persia, Pythagoras in Greece, were in various ways developing religious thought in its broader relations to life. From that time on, as we look back, we can see how the world was being prepared for specific missionary enterprise. Judaism enlarged its borders. Jews spread over the entire known world, and wherever they went, attracted to their religion the interest of the people, and the number of converts grew rapidly.

That the whole trend of Jesus' life and teaching was missionary, is too apparent to need more than a mention. There are three essential factors in the term, all personal: a sender, one sent, one to whom he goes. Except as all three are clearly recognized, the terms missions or missionary, have no pertinence. Jesus everywhere speaks of Himself as the Messenger sent by the Father to the lost ones. More and more clearly through His ministry comes out into clear light His conception of these lost ones as found in all the world, and it reaches its culmination in the words uttered in the upper room, "As the Father has sent Me, even so send I you," and the command on the Ascension Mount.

The history of missions is the history of this "sending." It is thus a department of Church history, and can be fully understood only as its relations to other departments are kept in mind. The extension of Christianity has been by no means uniform. There have been periods of special missionary activity; others in which doctrinal evolution, ecclesiastical organization, the consolidation and strengthening of Church life, have absorbed attention. Each, however, has had its influence

on all the others, and the work as a whole has a unity which can be realized only as one surveys the entire field.

Individual Effort.—The Apostolic Church, including not merely the apostles and their associates, but also their immediate successors, was essentially a missionary Church. There was church organization indeed, but it was not extensive, and was for the most part held subordinate to the main purpose of extension. It has, however, left few records that are thoroughly reliable beyond the chronicles of the Acts of the Apostles and occasional references in the Epistles. To all appearance, with the exception of the apostles Paul, Peter, and John, and Barnabas, Silas, Timothy, Mark, Philip, and a few others, the apostolic company and the great majority of the disciples had little or no active share in the extension of the Church. This, however, is probably very incorrect. Mark says, "They went forth and preached everywhere," and Luke tells us that "they that were scattered abroad went about preaching the Word"; and a conception of what "abroad" meant is gained from the list of places represented at Jerusalem at the feast of Pentecost, and from Peter's great sermon. Persia, Mesopotamia, and Arabia, Asia Minor, Greece, and Italy, Egypt and North Africa, each received these messengers of the new faith. It is by no means necessary to suppose that the first Pentecost was the only one where the seeds were sown which afterwards sprang up in far distant countries.

In the picturesqueness of Paul's journeys, and the special interest that attaches to Peter and John, there is danger of forgetting the service rendered by these unnamed believers, who, bearing no special commission, organizing comparatively few churches, yet carried far and wide the knowledge of the gospel and prepared the

soil which was cultivated to such advantage in the succeeding centuries. These doubtless received their impulse as well as their instruction largely from the community at Jerusalem, and thus the share of Matthew and Nathaniel may well have been as important, if not as conspicuous, as that of James and John. Could we learn more fully the facts of that apostolic age we should undoubtedly find that it led all the succeeding ages in the vigour of its individual effort. It was not a time of great leaders, but of many leaders. There was no widely extended organization, in which individuals become little more than the cogs that regulate the motion; there was scarcely even a church as we understand the term. There was simply a constantly increasing number of individual Christian believers, who, wherever they went, whether on their regular business or driven by persecution, preached Christ, and Him crucified, told the story of the cross, bore witness to its value for themselves, and urged the acceptance of the Saviour on those with whom they came in contact. Of missionaries in the modern sense of the term there were few; of those who devoted their full time and strength to the work of preaching there were few; but of those who made their trade, their profession, their every-day occupation, of whatever sort, the means of extending their faith, there was a multitude.

Extension.—The work was not, however, conducted in a haphazard manner. There was then no "science" of missions, but there was a very profound belief in the Holy Spirit as a guide as well as a strengthener. Looking back over the centuries, it is most interesting to note the wise, even shrewd, strategy of these early leaders of the Christian Church. Everywhere they attacked the cities,—Rome, Athens, Corinth, Alexandria, Antioch,

Ephesus, and in each place strong men became the leaders, or perhaps better the very necessities of leadership developed strength. They had against them the mighty power of Rome, at first careless of these strange fanatics who bound themselves by an oath "not for any guilty purpose, but not to commit thefts, or robberies, or adulteries, not to break their word, not to repudiate deposits when called upon;" afterwards fearful lest these same people should weaken the imperial grasp upon great provinces. They had against them the whole moral force of what was probably the most immoral age the world has known, when vice ruled with a high hand, and the very pretense of virtue was occasion for scoffing. They were in a very whirlpool of intellectual ferment. Old ideas were discounted; new ideas welcomed, provided they made no exactions of belief. The air was full of philosophical discussion. It appears in Paul's speeches; in the Epistles; in the Gospel of John, and not one of the Church fathers but has left records of the conflict.

During the second section of this period, this general characteristic of the situation increased. Persecution grew more bitter, but as always, it failed in its purpose. Justin Martyr and Clement at Rome, Origen and Clement at Alexandria, Tertullian at Carthage, Polycarp at Smyrna, Irenæus at Lyons, all stood as rocks against which imperial and pagan fury beat without avail. But even more than that, it was under their guidance, and with their assistance, that the scattered and comparatively weak communities of the first century became consolidated into a Church, with practical unity, though as yet with no definite, uniform, inclusive organization. Still as before, the advance work, the pioneering, was done by the lesser known, the more humble believers, who

were not so much missionaries, as every-day Christian tradesmen, travellers, workers, whose lives even more than their teachings, were the instruments chosen of God for the evangelization of the remote sections of the world. They were not educated as we count education; they were not wealthy; they were simple-hearted men and women, for both shared in the work, actuated by a common motive, working together to secure a definite result.

Motives.—When the disciples went forth to obey the command of Christ, their motive appears to have been chiefly one of personal loyalty to the Saviour. There was His command—go, disciple the nations—they obeyed. They were to be witnesses, for what? What was the immediate object to be gained by their witnessing? The enthroning of Christ in the hearts of men as the Lord and Saviour. He had been despised and rejected, crucified with scorn and derision. They were anxious that He should be enthroned, and they went everywhere preaching the Word, the Word that was God, but God manifest in the flesh. There was indeed a recognition of the terrible consequences of refusal to accept Him, and of the advantage and blessing to those who acknowledged Him as their personal Saviour, but at first it was the honour of that Saviour, rather than the salvation of the men, that was uppermost in their thought. As however they continued, and came to a keener perception of the evil and results of sin, they came also to enter more fully into the spirit of their Master and their preaching became more aggressive; not merely must Christ be enthroned, but evil must be dethroned, and in the conflict no blows were too hard.

With the consolidation of the Church, it came to be

realized more keenly that the honour of Christ was involved to a very great degree in the character of the men who professed His name. They were to be "epistles known and read of all men," and it was inevitable that the Saviour should be judged in the various communities, Jewish or pagan, by the standard set by the Christians themselves. Thus it became essential that there should be some instruction, and on occasion warning and even discipline. It was no honour to the Master to have His name borne by communities that practiced some of the worst vices of heathenism.

Following this development of the character of those within the Church, there developed also a higher conception of the object of Christ's mission to earth in regard to the individual soul. The possibilities of individual growth into likeness to Christ came to hold a larger place in the thought. There resulted thus, in a degree, a diminution in or, perhaps better, a blurring of the intensity of the desire for the glory of Christ, and an increase of the interest in man. This became more evident as the circle of those who knew the Saviour in the flesh diminished in numbers. The risen Saviour, out of sight, was to a degree replaced by the needy ones in sight. With the extension of missionary labour over the Roman empire there came also an increasing realization of the multitudes who were without God and without hope. The element of human sympathy, purified and ennobled by the sympathy of Christ, became more and more powerful, and the salvation of men assumed a foremost place in the motive and object of missionary labour.

Bible Versions.—The intellectual activity of these centuries, bearing directly on missionary extension, was remarkable. Paul's epistles urged the study of the Scrip-

tures, and among the records of translation are the Peshito and Curetonian Syriac for Syria and Mesopotamia, the Memphitic, Thebaic and Bashmuric for the Upper Nile valley, the North African, and Italian-Latin versions for Carthage and Rome, while the Greek went everywhere. There was also a famous Christian school at Alexandria in the second century, at whose head was Pantænus; one great purpose of this school was the training of missionaries, and Pantænus' pupil and successor, Clement, has left works as distinctly missionary in their character as any of more recent days.

The presence in the Church of men of literary attainments, not less than the increasing attention paid to its development, has made possible a record of the advance in missionary extension, beyond that recorded in the New Testament. It was of the converts in Asia Minor, to whom Peter's epistle was sent, that Pliny wrote towards the close of the first century. Eastward the missionaries traversed Mesopotamia, and crossed the mountains into Persia, Media, and Parthia, and even into Bactria. At Edessa, the modern Urfa (long, though mistakenly, known as Ur of the Chaldees),—made memorable in recent times by a massacre exceeding even those of the Diocletian era, and by the heroism of a missionary woman from beyond the Atlantic,—so strong was the Christian community in the middle of the second century that it included the King Abgar, claimed by the Armenians as their first leader in the faith. Even as far as India the movement spread. Though the Apostle Thomas never went to Malabar, another Thomas probably did, and it was Pantænus of Alexandria who visited the country about 190 A. D. Just after the close of this period, about three hundred and fifty flourishing churches were in existence there.

It was natural that Christianity should gain a strong foothold in Egypt and extend up the Nile even to Nubia and Abyssinia, and as early as 235 twenty bishops from the Nile valley were present at a council in Alexandria. North Africa was very early a promising field. The maritime achievements of the Phenicians kept it in close touch with Italy and the East. Commerce was then almost more even than to-day the handmaid of the gospel, and Carthage had its church, with Tertullian at its head, at the close of the second century. From Rome north through Italy into Gaul, the Christians spread, gathering large communities and founding churches in Lyons, Vienne, and Paris. Some crossed the Rhine and found fellow believers among the Germans, and some went even to Britain, all by the middle or end of the second century. In Spain so great was the advance that in 306 there were nineteen bishops assembled at Elvira.

The Conquering Church.—By the close of the second century there were as many Christians as pagans in North Africa, and there was perhaps something of pride, but of pride well founded in fact, in Tertullian's address to the heathen, "We are but of yesterday, and yet we already fill your cities, islands, camps, your palace, senate, and forum; we have left you only your temples."

So Justin Martyr, half a century earlier, had said:

"There is no people, Greek or barbarian or of any other race, by whatsoever appellation or manners they may be distinguished, however ignorant of arts or agriculture, whether they dwell in tents or wander about in covered wagons, among whom prayers and thanksgiving are not offered, in the name of the crucified Jesus, to the Father and Creator of all things."

When Gregory Thaumaturgus, so named because of

the many miracles he was reputed to have performed, was sent as Bishop to Neocæsarea in Pontus, his native city, he was said to have found twenty-seven (or seventeen) Christians, and when his work closed there were the same number of pagans left.

As to the actual numbers of the Christians at the close of the second century, any accurate statement is, of course, impossible. All sorts of estimates are made as to the proportion held by them out of the whole population of the empire. Some, including Dr. Schaff, claim from one-tenth to one-twelfth of the whole, while others limit it to one-twentieth.

Certain it is, however, that by the opening of the fourth century Christian Missions had so covered the then known world that when Constantine came to the throne he found Christianity if not numerically, at least intellectually and morally, so potent a factor that it must be considered and deferred to. It could not be ignored.

II

MEDIÆVAL MISSIONS

NO better indication of the place that Christianity held in the Roman Empire at the commencement of the fourth century could be given than the two edicts of 311 and 312. The first, by Galerius, Constantine and Licinius, proclaimed general toleration in religion; the second, by Constantine and Licinius, granted unrestricted liberty. Soon after came the acceptance of the Christian faith by Constantine, and the entire Roman world was officially Christian. This involved not merely safety of profession but liberty to preach, and it should have given added impetus to the extension of the Church, but in reality it marked the close of any general missionary activity. For this there were two reasons. Christianity already extended to the borders of the Empire, and with the sections beyond there was little communication, such as had been a great factor in the earlier history of the Church. Another, and more important factor was the influx into the Church of an enormous mass of heathenism, compelling the church leaders to put all their energies into the preservation of the integrity, not merely of their faith, but even of their worship, and of the ordinary ethics of Christian life.

The Eastern Church.—Christian profession had become popular and was regarded as a means to political preferment and official approval. The result was that

converts crowded into the churches, eager to outdo each other and their teachers in their devotion to the new faith. As their heathenism had been for the most part, based upon no convictions, but was simply an inherited superstition, so the new religion was not taken seriously. Old ideas, practices, rules of conduct, were retained under Christian names, and there was a reign of almost undisguised hypocrisy. The leaders and many of the members of the Church strove valiantly to resist the tide, but the weaker and more ignorant were too often swept away by it. One thing that contributed greatly to the general demoralization, was the diversion of attention from practical ethics by the theological discussions. Not merely in Athens, Antioch and Alexandria, but in Constantinople; and not only in churches and in schools, but in marketplaces and baths, the rival merits of prepositions and the iota subscript were the theme of popular debate. Thus arose the Arian controversy over the divinity of Christ; the Monophysite and Monothelite controversies over the divine and human natures in the person of Christ; the Pelagian controversy over the relation of man's free agency to God's sovereignty in salvation. Constantine, with true Roman conception of his rights as Emperor, thought to settle the first by convening the Council of Nice (325). The others hung over the Church like threatening clouds until other councils, Ephesus (431) and Chalcedon (451) shut out the Armenians and Copts, and sent Nestorius to spread his "heresy" in Persia, and his followers to tread unbeaten paths through Asia to China.

Under such conditions it was scarcely surprising that active mission work, at least in the East, should cease. The Church was too busy assimilating the barbarians at

home to pay much attention to the barbarians beyond. It seemed more important to reconvert Arian Goths than pagan vandals. The result was just what always happens when a church limits its vision to the near-by and ignores the command to go into all the world; forgets that he who would save his life shall lose it, while he who loses his life for Christ's sake shall find it. It fell into a sleep so deep that not even the shock of Islam aroused it, and only now, after a decade and a half of centuries is it beginning to awake and wonder what has been going on in "all the world."

The Western Church.—In the West it was different. There was less interest in discussion, more interest in action. Moreover the necessity of action was forced upon it, as it was not upon the East, by actual contact with the great hordes that swept down from the North upon Italy and poured into Gaul and Spain. In meeting the emergency, the Western Church, like her sister of the East, made the mistake of centering her vision on herself. The barbarian worshipped power. Organization is the symbol of power. No organization in the world has equalled in efficiency the papacy, built on the foundations laid in those early centuries. The barbarian was spectacular. Fine churches, elaborate ritual, gorgeous paraphernalia appealed to him, and the wealth of increased trade and imperial taxation was used lavishly to attract the newcomers. The barbarian was under the spell of the weird mythology of the North, and a whole new order of saints was canonized, that he might feel at home in the new faith. A great deal was done to attract him when close at hand, but, so far at least as the Church was concerned, little or nothing to reach him at a distance. The result was, that while there was not the

stagnation of the East, there was an almost equal loss of genuine spiritual life.

Against all this there were many protests. Vigorous sermons were preached, but, as in later times with little avail. Devout men, sick at heart, withdrew from the blare and pomp of public Christianity, under the mistaken ideas of the time, and laid the foundations of the monasticism that found its most noted illustration in the asceticism of the monks of the Thebaid. Had they sought to convert men instead of to sanctify themselves, the story of the next centuries would have been different. A few did realize that the true antidote for worldliness within the church is work for souls outside the church, and for seven centuries, men, either alone or in small companies with little or no support or encouragement from ecclesiastics, went forth to meet the giant forces from the North, and won them to the Christian faith. The missionary effort of these centuries was thus almost entirely a personal effort, and its record is really a series of biographies. To give them in full, or even in individual outline is beyond these limits and no more can be done than to give the names of some of the more prominent, and indicate in brief their work, emphasizing in particular the methods they adopted to achieve results.

Ulfilas (311–381).—While Christianity was still a living power, a band of Goths from beyond the Danube spread over the Balkan Peninsula, crossed the Hellespont, and returned with their spoil including a colony of Christian captives. Of them a child was born the very year of the first decree of religious liberty (311). He was named Ulfilas (little wolf) and knew little of his own faith till twenty years later, when he went with Alaric on an embassy to Constantinople, where he re-

mained for ten years, and became a Christian scholar. Returning to his home he preached and taught until the whole nation accepted the new faith. How intelligent their belief was is not apparent yet it was sincere and it brought forth fruit. After years of conflict, with their own kin as well as with the Empire, and when their beloved apostle, for reasons they could scarcely understand, had been branded as an Arian heretic, they broke over the boundary, ravaged Italy, their very name carrying terror with it, yet everywhere, the name of Christian, of whatever creed, was a passport to safety, and while heathen temples were pillaged, churches were spared. Two characteristics of Ulfilas' method are notable. He emphasized life rather than creed; he taught the people to read the Bible. To this end, this Greco–Goth, the first of a long line of missionary workers, reduced the rough, uncouth language to writing, inventing a written alphabet by supplementing the Greek alphabet in necessary instances from the Gothic runes, translated the Scriptures and put them into the hands of the people. It is interesting that he omitted the four books of Kings, lest his people should have their warlike spirit stirred still more. Fragments of this version still exist, among them a New Testament in Stockholm, the oldest written monument of the Teutonic languages.

St. Patrick (396–469).—From the Danube we turn to the Atlantic coast, and the fascinating story of one who while in a sense a home rather than a foreign missionary, laid the foundation and gave the impulse for most of the missionary enterprise of the Middle Ages. Born of Christian parents in Scotland, Patrick was taken captive when a boy by Irish freebooters and forced to live the life of a slave. He escaped, but hearing a voice

calling him to his Irish Macedonia, nothing could dissuade him from obeying it, though with rare wisdom he spent some years in study in the monastic schools of France. About 425, he set sail for Ireland with a band of fellow workers. While it is impossible yet to separate the thread of fact in the web of romance, sufficient is known to make evident the rare courage, shrewdness, faith and simple hearted love for the people, which overcame the opposition, conquered the savagery, and won the affection of robber chiefs and peasants alike. Holding Easter services in the very stronghold of the Druids despite their bitter opposition, his bravery forced their respect, while his Christian spirit compelled their admiration. Far-sighted in his plans, he everywhere established schools, trained a native ministry, and laid the foundations for as deep and genuine a race conversion as missionary records can show.

Columba (521–597).—Ireland converted became the source of missionary effort for the very land that gave her her apostle. Columba, the apostle of Caledonia, did for the Picts of Scotland, what Patrick had done for the Celts of Ireland, but, perhaps because his converts had not the Celtic imagination, he is best known, not so much for his evangelism as for the great monastery at Iona. This rocky island on the west coast of Scotland, not far from Fingal's Cave, became under his influence, the home of one of the most celebrated schools of the Middle Ages, famous for the piety and learning of its inmates; more famous for its missionary zeal, and as the center from which went forth into Central Europe, the men who were to accomplish most for the future of those lands.

At the same time that Patrick was preaching to the

Irish, Leo the great bishop of Rome was buying off Attila and his Huns with presents, and seeking to mitigate, where he could not avert, the outrages of Genseric at the head of the Vandals. The record of the next two centuries is one of darkness with some rays of the light that was to conquer. One of these shows Augustine (died 604) tracing out the fair-haired Angles, who had so impressed Gregory the Great, in the slave markets of Rome, and bringing the Saxons to accept the religion of the conquered Celts. Another shows Severinus (died 482) in his hermitage before the gates of Vienna, the friend of captives, the bold organizer of defense against the inroads of raiders, the promoter of industry (a pioneer in industrial missions), everywhere preaching a gospel of peace.

Columbanus (543–615).—While Augustine was commencing his work, and after Severinus had closed his, an Irish monk, with the spirit of Patrick, started for the Vosges Mountains. His sincere and simple austerity of life provoked the Burgundian monks and they drove him forth to found another monastery on the shores of Lake Constance. Columbanus plunged into the conflict with paganism with fiery zeal; burned temples, broke idols in pieces and flung them into the lake, until again driven out he went to the Apennines, founded another monastery and died. His work, however, was taken up by others, of whom Gallus (died 645) was the leader, and who from the monastery of St. Gall brought Switzerland to Christ.

Boniface (——755).—A similar work was done on the north coast by a band of English missionaries, among them Willibrord, whose success among the Friesians made him bishop of Utrecht (died 739). The great

man of this period and field was Winfrid, better known as Boniface. Of noble birth and fine scholarship, he had every promise of high ecclesiastical honours, but chose to take up the work of Willibrord among the heathen tribes of Friesland (716). It was a chaotic time, race striving against race; perhaps the darkest period of the Dark Ages. Into the turmoil Boniface entered with courage, and following the opportunities that met him, found himself in Saxon Hesse, where he founded a monastery from which he and his assistants pushed forth among the surrounding tribes. Some of these had accepted a form of Christianity, as had Clovis, two centuries before, when he brought his 3,000 soldiers to be baptized by Remigius, archbishop of Rheims; but there was little of its spirit, and the labours of the new missionary were directed almost as much to the evangelizing of Christians as to the Christianizing of heathens. He was not particular as to his methods, provided they breathed the spirit of Christ. Finding an ancient oak, sacred to Thor, the god of thunder, he sallied forth ax in hand to cut it down. The people assembled in thousands, some in rage, some in dismay, for they had learned to love this strange man. With firm English muscle the ax was laid at the root of the tree, while all held their breath expecting the foe of the god to be stricken by a bolt from heaven. When the boughs came crashing down the victory was won, and the people came in thousands to be baptized. Boniface faced the new problem as he had faced others. Schools sprang up on every hand. There were monasteries for the clergy, convents for the women, two of them presided over by English nuns, Lioba and Thecla. In 742 he assembled the first German Council, but never lost his passion for direct missionary effort, and in 755 found a martyr's

death among the pagan Friesians who had been his first love.

Another of those vigorous assaults on heathendom which characterized that period, resulted in the conversion of the Danes, dreaded more perhaps on the Continent than any other of the Northmen. Willibrord was the first to reach them, but it was Ansgar, a monk of Corvey, who by dauntless courage, Christian tact, and earnest preaching, overcame opposition and won even King Horic, the bitterest foe to Christianity. It was seven centuries before the Christian conquest of Europe was completed, Lithuania being the last to yield. This conquest was indeed too often political rather than spiritual, but thanks chiefly to the schools established by Boniface and his predecessors, there was constantly a nucleus of educated Christian men and women who laid the foundations of modern Christian thought and life.

Cyril and Methodius.—Now the Eastern Church appears again, sending Cyril and Methodius from Constantinople to do for the Slavs what Ulfilas had done for the Goths. Southeastern Europe, overrun repeatedly, had produced a strange conglomerate of races. There were remnants of the Goths; various Slavic tribes from the North; the Bulgars, cousins of the Huns; then the Tartar Magyars, until it seemed as if all the wild elements of Asia had combined to bar the progress of Christianity. First these two apostles went to the Crimea, then (861) to Bulgaria, in answer to a call from a Bulgarian prince, whose sister had been converted while a captive on the Bosporus. Here Methodius painted the scene of the last judgment on the palace walls of Bogoris, and so terrified the superstitious monarch that the opposition which had appeared ceased, and Bulgaria became

Christian. Then they went to Moravia and Bohemia, carrying with them the written character that has done more than anything else to bind the Slavic peoples together, and proved an impassable barrier to Latin Christianity.

Another century and (988) the Russian Vladimir, influenced again by a princess, sent ambassadors south and west to report on the religions, Christian, Jewish and Moslem, as they found them. They returned, bringing favourable comment only on the gorgeous ritual of St. Sophia at Constantinople. Teachers were called for and Vladimir, with his twelve sons, was baptized at Kief, cementing his profession of the new faith by marriage with the sister of the Greek Emperor. Thus was laid the foundation for Russia's claim to the inheritance of the Byzantine Empire. Almost at the same time Iceland was brought to Christianity through the efforts of a traveller converted in Saxony, who took home with him a priest, and found a most efficient if rather militant ally in King Olaf of Norway. Greenland followed, and 600 years before the Pilgrims landed at Plymouth, Leif, an Icelandic missionary, discovered the north coast.

The Nestorians.—Driven from the Levant and branded as a heretic, Nestorius went to Persia and in the mountain valleys of what is now Kurdistan, planted a church, which, crystallizing after the fashion of the East, yet through its missionary effort, kept the gospel faith purer and more simple than any other. It was its missionary zeal that brought the community into conflict with Zoroastrianism, which sought to kill the intruding religion by persecution. Through it all the Church thrived and sent its missionaries to Tartars and Chinese. To the Western world came strange stories of a Gur Khan

of the Karaite Tartars, who made Christianity the religion of his people, and was styled Prester John. Then came the great Mongol invasion and Genghis Khan made his name known and feared even to the walls of Constantinople. His grandson, Kublai Khan (1259), was anxious to know of the strange Western faith, but though some friars started out in response to the message through Marco Polo, the vague terrors of the East seem to have overcome them and they turned back, a wondrous opportunity lost. Fifty years later, when John de Monte Corvino visited Peking the Nestorians were found to be in considerable numbers, 30,000 according to one authority, while Franciscans also preached without hindrance. Another half century and the Mongol Empire went to pieces and Christianity was crushed out so completely that the story of its victories was long deemed a legend, until the discovery of the Nestorian tablet at Singanfu started the researches that little by little are bringing history out of myth.

Islam.—Meanwhile Islam had become a mighty power. In Persia Zoroastrianism and Christianity alike had come under its yoke. In the Levant, Christianity remained, but merely as a chrysalis waiting till the warmth of freedom and a purer Gospel should give to it new life. In Africa step by step it advanced, until the churches of North Africa had disappeared and Copts and Abyssinians repeated their liturgies but did no more. As the monastic orders came into existence they showed some missionary zeal towards the Moslem. Witness the way in which Francis of Assisi forced himself into the presence of the Sultan of Egypt and preached Christianity to his court. Even in the rush and turmoil of the crusades the madly enthusiastic

followers of Peter the Hermit, the cooler headed followers of Godfrey de Bouillon, were actuated not merely by the wish to rescue the Holy Sepulcher from the hands of the Moslems, but by a desire to see Islam itself overborne by Christianity. It was indeed, a very militant kind of missionaryism, such as would scarcely be recognized in later centuries or by the apostles of the preceding ages; yet those were turbulent times, and even religious teaching has had to adapt itself to environment.

Raymond Lull (1235–1315).—There was, however, one genuine missionary whose efforts, if not his achievements, place him in the front rank of labourers for the spiritual extension of the faith. Raymond Lull, after the crusades had proved futile, inaugurated the gospel method of conquering the false faith. The life of the converted Spanish noble reads like a romance. His early dissolute life, his profound researches in science, his power of study, his familiarity with every phase of human thought and activity, were all but the preparation for a missionary service of great interest. He took up the work thoroughly, prepared himself for it carefully. Brought into close contact with Islam, he realized that it was the greatest foe Christianity must meet. He first sought to understand the faith. Finding it impossible to secure a teacher of Arabic, he purchased a slave and spent nine years in study till he had mastered not only the language but the philosophy and literature of the Moslems. Realizing that one man could do little, he tried to establish institutions in which priests might study various languages and fit themselves for mission work, and applied to the King of Majorca, his home, to the Pope, to the Council of Vienne, to England. Fail-

ing to arouse the Church, he went himself to Tunis, challenged the Moslem doctors, then visited Cyprus and Asiatic Turkey. Again he visited Africa, only to be thrown into prison, though the Moslems spared his life in honour of his magnificent courage. Released, he returned again to the contest, and this time to sacrifice his life. His writings on missions, his method suggested for the conversion of the world, especially the Moslem world, were long unnoticed, and it is only of late years that he has been awarded a place in missions, though always honoured as a scholar and a scientist in the science of that time. He is the one connecting link in missions between the apostles of Northern Europe and the leaders who, following the Reformation, carried the gospel to every part of the rapidly increasing world.

Résumé.—With the work of Raymond Lull, the period of Mediæval Missions closes. Already the rays of the Reformation light are seen and a new era is dawning. The story is by no means one of such weakness and failure as has often been understood. A brief survey of the most important points gained especially in connection with the missionary enterprise must here suffice.

1. Christianity had conquered Europe. Undoubtedly it was, viewed in the clearer light of to-day, a very incomplete and too often a distorted Christianity, yet as contrasted with the paganism it displaced, it was an immeasurable advance, in every particular affecting life and character. However inferior the art and literature of the Middle Ages may have been to that of Rome and Greece, in genuine character they far surpassed them. It is as unfair to judge of the Middle Ages by the Borgias, as of Rome by Marcus Aurelius. Just as

the latter represented the best, so the former represented the worst of their periods. Neither Greece nor Rome produced a single character of the type of Patrick, Columbanus, Boniface, or many of their associates. However ignorant and uncouth the masses of Central and Northern Europe, they far outshone in purity and nobility of life the corresponding masses of the best civilization that preceded them, and still more perhaps their own ancestors.

2. Christianity had planted the seeds of growth. Whatever of intellectual, moral, social, civil, political development there is in Europe or America to-day can be traced directly to the labours of the missionaries of that time, while the Christian Church owes them a debt of gratitude scarcely less than it owes to the apostles who under God gave them their inspiration. It is the custom to speak of the Reformation as if it burst forth unheralded when Luther nailed his theses to the Cathedral door. In truth long before Luther there had been many protests against a crystallized, as distinguished from a living, Christianity, and these all found their springs in the missionary spirit of the noble band of men, who laid the foundations of the modern Church.

3. They furnished both an inspiration and a challenge to the modern Church in its advance to lands then practically unknown. If Christianity then, with the comparatively feeble and inadequate means at its command, could subdue such diverse and such hostile races as the Celts, Norsemen, Goths, Slavs, Magyars, it surely need not fear failure with any others. If almost single-handed its missionaries could do what those did, the modern missionary with the cordial, hearty support of a great Church behind him should accomplish much more.

III

ROMAN CATHOLIC MISSIONS

UP to the time of the Reformation the mission work of the Christian Church was undivided; whether they laboured in Asia or Europe, the missionaries carried one gospel not merely in substance, but in form. The conflict in China between the Nestorians and the Franciscan John de Monte Corvino serves to emphasize this general unity. The Reformation made a break, and since then Christian foreign missions have been carried on by two very different, and not seldom antagonistic, forces—Roman Catholicism and Protestantism. Because of the results of Roman Catholic Missions in some countries, notably the Spanish-American colonies, and the grievous scandal in India, there have been not a few to deny that they have done any real good; and the repeated use by some of their missionaries of any means to secure their ends has greatly discredited the work of all. Without discussing the rival merits of the two systems, it is sufficient to say that, just as Protestants use and rejoice in the hymns of Roman Catholic devotion, so the records of Roman Catholic Missions contain very much of inspiration for them, and in not a few cases of helpful suggestion.

Maritime Discoveries.—From the time of Raymond Lull for nearly two centuries there was little or no mission enterprise of any kind. In the East, Islam had overborne Christianity so completely that scarcely more

than the form remained. In Central Europe, popes, emperors, and kings were so engrossed with political ambitions that there was little inclination and less time for aggressive Christianity. In Southwestern Europe alone did there seem to be any special interest in the extension of the Church. This was due in considerable measure to two things. The victory of Islam was by no means complete, and the Saracens had succeeded less there than anywhere else in repressing Christian activity, while the constant conflict with them served to keep up that activity. More potent however than this were the great maritime discoveries of the age. Little by little the Spaniards and Portuguese felt their way along the west coast of Africa, and with the sailors went the priests. Nominally at least, the conversion of the natives was a prime object with Prince Henry the Navigator of Portugal (1433); two years before Columbus landed on this continent a Congo king was baptized in Portugal and on his return to his own country was accompanied by missionaries under whose preaching the natives became largely Christian. Then, almost at once, came the discovery of the New World in the West, and the new route to India in the East, opening up almost unlimited colonies to the Church as well as to the merchants.

The Jesuits.—Meanwhile the influences that resulted in the Reformation were beginning to work among various classes. Wyclif in England (1324–1384) and Huss in Bohemia (1369–1415), had aroused many questionings, and just as the outside world was being brought to knowledge, Savonarola (1452–1498) was preaching righteousness in Florence, while in Spain Ignatius Loyola (1491–1556) exerted a greater direct influence in the extension of Christianity than perhaps any other since

the Apostle to the Gentiles. After two centuries of life the Franciscans and Dominicans had become somewhat less urgent in their preaching, and there seemed need for a new impulse. In Italy the order of the Capuchins was formed (1528), and in 1534 Loyola, Xavier and others organized the Society of Jesus, the specific object being the extension of the Church in all parts of the world. The order was confirmed by the Pope in 1540, and Loyola became its first general in 1541. Its members took upon themselves the monastic vows, but allowed no monastic rules to interfere with the carrying out of their great object. At first their intention appears to have been to locate at Jerusalem and labour for the conversion of the Saracens; but soon their purpose broadened to take in the Church at home as well as the heathen world abroad. Each member was bound to render instant, absolute obedience to his superior, no matter what was involved, whether he was to go to the farthest corner of the world or remain and instruct youth in the capitals and courts of Europe.

Francis Xavier (1506–1552).—While Loyola remained in Europe to direct the order in its general work, Xavier, his associate as well as disciple, commenced the great foreign missionary work of the order, and gave the impulse which was caught up by numerous successors, until the record of the sixteenth century, so far at least as the extension of the Church went, is one of the most wonderful in its history. In 1542, about thirty years after the capture of Goa by the Portuguese, the King of Portugal applied to Loyola for a missionary to go to the new settlements on the Malabar coast. Xavier received from the Pope the appointment as apostolic nuncio for India, and commenced his work among the Christian

settlements, where for nearly a century Franciscans and Dominicans had been putting forth their best energies, not so much among the heathen as among the Syrian Christians, the remnant of the Nestorian mission. The establishment of a Patriarchate at Goa, and the introduction of the Inquisition had failed to accomplish much, and Xavier turned his attention to the surrounding heathen communities along the coast, both west and east. Wherever he went his influence was marvellous, and although he never learned the languages of the countries where he laboured so as to be independent of an interpreter, he won converts by the thousands. For three years he worked in South India, chiefly among the lower castes, and then went to the Chinese Archipelago, Malacca, the Moluccas, and other islands. In 1549 he went to Japan, where he laboured for two years with marked success. It was his earnest desire to enter China, but he did not succeed, and died in 1552, ten years after his arrival at Goa.

The work inaugurated by Xavier was carried on with considerable success for about fifty years. Then Robert Nobili, and some associates, including De Brito, one of the most learned of the Jesuits, dissatisfied with conversions among the poorer people, sought to reach the Brahmans, and instituted a series of accommodations to heathen customs which was carried on for a century and a half in India and China, and created such scandal as to call forth the repeated condemnation of the popes, and at last resulted in the suppression of the order. Believing their foreign origin to be a serious hindrance to influence with the Brahmans in India and the mandarins in China, they sought to conceal that as much as possible. They not only dressed in the native costume, but adopted

many of the native habits, even joining in idolatrous worship. The truth of these statements has been vehemently denied by the Jesuits, who have affirmed that they were due to the jealousy of the discredited Dominicans.

Results in Asia.—Judged by numbers, the success of these missions in the East was marvellous. The converts were among the hundreds of thousands. It is unquestionable, also, that there was very much of spiritual life among the converts, which not even the evils referred to above could entirely neutralize. The constancy manifested by them even in the face of bitter persecution is not in itself a sure proof, for the wildest of vagaries will secure the ardent devotion of multitudes; but there was in these instances manifest much of true Christian fortitude. More important still is the fact that the work held on so long, and that even after some centuries traces were found of the communities. The great defect of these missions was that the acceptance of the signs and symbols of Christianity was not followed up by such education as would enable Christian character to grow. Each successive generation accepted what it was taught by the priests, who failed in most cases to imitate the great leaders of mediæval missions, who sought everywhere to found schools, that the people might learn for themselves. It is significant, too, that, notwithstanding the great scholarship of many of the Jesuit missionaries of that day, no contributions were made to Bible translation. When, two and a half centuries later, Protestant missionaries went into those same fields, they found themselves without the slightest basis for work in the form of existing versions of the Scriptures.

Africa.—While Xavier's work in Asia has held the most prominent place in the public eye, so far as missions

of the Roman Catholic Church are concerned, it was by no means the sole, or on the whole the most successful, effort of that Church. Some years before he went to Goa, Dominican missionaries were gathering thousands of converts on the west shore of Africa. The Jesuits followed, and Christian communities were established. The selfish plans of the Portuguese traders neutralized much of the work, so that neither Jesuits in 1550, nor Capuchins nearly a century later, were able to successfully stem the tide, and the Christian communities became so degraded that at the beginning of the nineteenth century the scattered remnant compared unfavourably with their heathen neighbours, although Livingstone was surprised at the numbers who could read and write. Had the Jesuits followed the example of Ulfilas, Cyril and Methodius, the story of African Missions might have been a very different one.

Central and South America.—The opening up of the New World offered an opportunity which the Church was not slow to accept. Whether or not Columbus can fairly be regarded as a missionary, many of those who followed him were impelled by missionary motives. Las Casas, the "Apostle of the West Indies," did noble work in Cuba, being the first priest ordained (1510) in the New World. He espoused the cause of the Indians, and was named "Protector of the Indians" by Cardinal Ximenes, with considerable powers, and mitigated so far as he could their slavery. In this he was cordially supported by many of the Dominicans, who came in later. Other orders followed, and Mexico, Peru, Colombia, and Brazil were the scene of much earnest work.

With every conquest by Spain or Portugal the Roman Catholics extended their own sway, although not infre-

quently the two came into conflict, as when the Jesuits in Paraguay became convinced that the conversion of the Spanish conquerors was an essential prerequisite to that of the subject Indians, and, failing that, secured from the home government the right to govern their converts themselves.

The story of this Paraguay mission is unique in missionary annals, a notable tribute to the remarkable efficiency of the Jesuit work, but also to its inevitable failure through their refusal to give the Bible to the people. Had their industrial schools and general moral training been along the lines of the work of Boniface in Germany, it is scarcely possible that after the political expulsion of the Jesuits (1767) the people should have so thoroughly relapsed to savagery. Indeed, the general result was that the childlike savages, while ready enough to change their form of worship, were not so instructed in the essential principles of Christian truth and morals as to furnish the basis of a Christian state. As a consequence the Roman Catholic countries of South and Central America have been noted as the most ignorant of all countries bearing the Christian name. This is undoubtedly due in part to the character of the native races, indolent and immoral; but more to the absolute failure of the earlier missionaries to provide the Bible, or to emphasize the spiritual principles of Christianity.

North America.—Somewhat better is the record for Spanish North America. A company of Franciscan monks landed in Florida in 1528, and were followed by Dominicans and Jesuits, but they seem to have accomplished little except at St. Augustine. To the north, among the Zunis of New Mexico and in California there was more success. It was in French America, however,

that the Roman Catholic missions have won the noblest laurels. Jesuits and Franciscan Recollets, among the Iroquois, Hurons, Dakotas and other tribes from the coasts of Maine to the Great Lakes, met the most bitter opposition, and the record of their devotion and courage is one of the most fascinating in secular as well as ecclesiastical history. The sterner character of the North American Indians was not so easily influenced as that of the Southern races, and so bitter was the feeling against the foreigners that it is said that not one of the original missionaries failed of the crown of martyrdom, often suffering the most terrible tortures with a heroism that stirred the admiration even of their stoic murderers. Fast as the leaders fell others came to fill their places, but with no permanent advantage. Tribal wars combined with loyalty to the Indian faith and the essentially unstable character of nomadic tribes tended to destroy the work, and ultimately not only the missions themselves, but almost all traces of their work, were obliterated. Another influence of great moment was the political opposition of the English government to everything French; and here, too, as in so many instances, Jesuit accommodations to the superstitions of the people had its result in a weaker foundation in faith. No failures of judgment or of method, however, can cloud the magnificent zeal and heroism of those workers. No sacrifice was too great, no difficulty too mighty to be overcome, and all with a patience and sweetness of temper which form one of the noblest chapters of history.

Rome and the Eastern Church.—The impulse given to Roman Catholic missions in the sixteenth century was to a great degree expended by the middle of the eighteenth, and the latter part of that as well as the

entire nineteenth century were not marked by any extended missionary enterprise except as it was directed to bringing into communion with the Church of Rome the various branches especially of the Eastern Church, which reject the supremacy of the Pope. Thus in Southeastern Europe numerous communities, Ruthenian, Polish, Slavonic, and others, as they came under the political power of Roman Catholic empires, notably, Austria-Hungary, were drawn to accept the papacy, while permitted to retain their Greek ritual and certain ecclesiastical customs. In the same way the Maronites of Syria, a portion of the Armenian Church, some Copts and others, were absorbed. In Mesopotamia the old Chaldæan or Jacobite Church was very nearly displaced by the Catholic, and some Nestorians were brought in, particularly some portions of the Syrian Church of Malabar. In Abyssinia at one time they secured control, but lost it through a political revolution, and have been able to accomplish nothing since. In some cases they have contributed to education, as is the case in Syria, where the Jesuit press has issued some notable books, and maintains a high grade of scholarship. So also the most complete Armenian scholarship is in connection with the "United Armenian" Monastery at Venice.

The Propaganda.—It was perhaps due in part to the scandals connected with the Jesuit missions in Africa, in part to the rivalries of the different orders engaged in mission work in different lands, but still more to the increasing centralization of the authority of the Roman See, that as early as 1580 Pope Gregory XIII had directed that the work of missions, especially in Oriental lands, should be under the care of certain cardinals. It was not, however, until 1622 that the present missionary

organization of the Roman Catholic Church was formed. Pope Gregory XV, the first pupil of the Jesuits to ascend the papal throne, who inaugurated the present method of election and consecration of the popes, established the Congregatio de Propaganda Fide, which has ever since had complete control of all the mission enterprises of the Church. The society, ordinarily called simply The Propaganda, composed of a varying number of cardinals, averaging thirty, has its seat in Rome, and employs a large number of officials. There is also connected with it a college for the training of priests, which has students from every race and nation in the world. In general the world is divided into *terra Catholica* and *terra missionis*, according to which every country whose secular government does not acknowledge the supremacy of the Pope is included in the latter, and is under the general supervision and authority of the society.

Thus all Protestant, Greek and non-Christian lands are classed as mission territory, and are under a different ecclesiastical rule from the officially Roman Catholic countries, as Spain, Portugal, Austria, Italy and the Spanish American States. Practically, however, there is of course great difference in the nature of the control exercised here and in Central Africa. It is also true that large liberty is allowed to the different orders which still conduct the greater part of the missionary work of the Church. It is, however, also true that the movements and duties of every ecclesiastic, bishop, or priest in every non-Catholic country are under the direction of this society, and may be changed at any moment at the discretion of its members.

In this distinction is found also the explanation of much of the political activity of the Church, and its peculiar relations to the French Republic, manifest especially in

Madagascar. This centralization of authority has its very evident advantages in the efficiency of the work, the minimizing of waste and economy of administration, although entirely incompatible with the Protestant idea of independent, free action. Its weakness appears in the fact that Roman Catholics contribute proportionately far less than Protestants (according to Cardinal Lavigerie, one twentieth as much) to the work of missions. All subscriptions go to the society, and are used according to its judgment, no account being rendered. It has also been the case that while formerly well endowed the society's resources have so diminished, since the loss of the temporal power of the Pope, that the funds have barely sufficed for administration, and left little or nothing for pressing the foreign work.

"Propagation of the Faith."—With the marked development of Protestant missions there grew up in the Roman Catholic Church among the laity, and particularly among devout women, a strong desire for a share in the extension of the Church. The immediate impulse was given chiefly by an American prelate, Bishop Dubourg, of New Orleans, who was very anxious to carry on the work in his parish, but found himself hampered by lack of money as well as of sympathy at Rome. While on a visit in Lyons, France, he met Madame Petit, a good woman who was deeply interested in religious activities, and suggested that she use a portion of her fortune in founding a charitable association to aid in his work in Louisiana. As the scheme became known, urgent applications began to come in from other sections, and the result was the organization at Lyons in 1822 of the Society for the Propagation of the Faith. The similarity of names has often caused it to be mistaken for the ecclesi-

astical organization. It is, however, purely an aid society, having to do with the raising of funds and not at all with the selection of missionaries, the establishment or conduct of missions. That remains with the Roman hierarchy. It has, however, done much to arouse and develop missionary activity in the Church.

The society has two councils, at Lyons and at Paris, composed chiefly of laymen, which divide between them the entire field of mission work, but act conjointly in the apportionment of funds. There are branches in various countries, the American branch having its headquarters at Baltimore, Md. The conditions of membership are the daily use of certain prayers and the systematic giving of at least five cents a month. There is an elaborate system of collectors, among whom the entire Roman Catholic community is apportioned, and who have charge not only of receiving the subscriptions, but of distributing the records of the society. The income the first year was four thousand dollars, and was divided, one-third given to Eastern Missions, the remainder to Louisiana and Kentucky. Any attempt at a summary of present day Roman Catholic missions is rendered extremely difficult owing to the varied use of the terms missions and missionaries. The Annals of the Society for the Propagation of the Faith make an estimate of about "65,000 missionaries, including 15,000 priests and others dedicated to the religious life; 5,000 teaching brothers, and 45,000 sisters. These are apart from the priests, brothers and sisters, native to the regions where they work, catechists and others who make up the personnel of a mission, and the labourers among the Oriental Rites." These are distributed in every part of the world, most extensively in Asia and Africa.

Methods.—With regard to the methods adopted by the Roman Catholic missions, it is also somewhat difficult to speak very definitely. The lack of full reports, the absolute centralization, attended by a discipline which to the Protestant is incomprehensible, and which seals the lips of missionaries, combine to throw around the entire work of the Church a veil of mystery. Two results follow; the mistakes or misfortunes of the missions are doubtless magnified, and much good work is so covered and clouded as to be ignored. Wherever Roman Catholic and Protestant missions have come into such relations that some knowledge was available, three characteristics have been very marked: special effort for the young, manifest in the number of schools, and particularly of orphanages; the effort to impose the distinctive European, even Italian, type of church life, suppressing all individuality; a very close alliance with political interests.

Child-Training.—Almost all mission lands can furnish a very nearly unlimited supply of orphans; children whose parents are either dead, or glad to be so considered, if thereby they may be relieved of the care of their offspring. With great wisdom this fact has been seized upon not merely from a genuine desire to relieve suffering, but because it offers what is considered the best possible basis for a strong Roman Catholic community. Accordingly wherever there are Roman Catholic missions, in whatever land, there are to be found schools, asylums and orphanages in abundance. At times it almost seems as if any effort to reach adults had been dropped. At least very little is apparent, except where other influences, chiefly political, can be brought to bear, and where the sentiment of national life and

individual development has not yet been awakened, as in Africa.

Missionaries.—To this care to educate and train up children, the Roman Catholic missions chiefly owe what success they have achieved, for the other two characteristics noted above operate everywhere, sooner or later, as a deterrent, and not merely weaken, but frequently destroy, whatever of strength has been acquired. There are large numbers of devoted men and women among these missionaries; as pure of life, as devoted in their service, as true in their religious faith, as any messengers of the Cross. It is, however, equally a fact that among them are some of a very different type, and under the peculiar constitution of the Church, these latter too often give the tone to the mission, and there is no way of eliminating them. With absolute authority centered in the headquarters of the orders, and in Rome, there is practically no escape. Again, the custom, amounting to a rule, of sending natives who are chosen for the priesthood to Rome for training, results invariably in their return to impress upon their people the Roman type. The result is, a separation between them and their congregations, who feel the pressure of the Occident even though it is not always manifest. With the new life rising everywhere in Asia, and beginning to bud in Africa, it is inevitable that this should be more and more apparent. China, Japan, India, will never be dominated by Italy, and unless Rome finds some way of recognizing and fostering the spirit of nationalism, she will find her hold, still a strong one, weakening rather than strengthening. Especially is this true in the realm of religious thought and worship. The mission world is practically either idolatrous or Moslem. A comparatively small number of

Hindus, Chinese and Japanese may refuse the former term, but the proportion is so insignificant as to be negligible. The idolatrous as they are awakening are weary of their worship. The Roman Catholic ritual, is, to their view, too near of kin to be attractive. The pendulum must swing the other way. As for the Moslem, he looks upon the ceremonies with ineffable disgust. Some indeed perceive the deeper meaning, but with intellectual life developing their number is small. Roman Catholic schools and education on mission fields seldom go far beyond the primary grades except for those considered safe.

Political Relations.—Perhaps no one feature of Roman Catholic missions has aroused more bitter hostility than their political alliances. These have been everywhere, and have worked either to the disadvantage of the existing government, except when that was amenable, or to the suppression of the people. Especially notable has this been in the relations with the Oriental Christian Churches, Greek, Armenian, Jacobite, etc. It has always been one of the mysteries of international politics, at least to Americans, that a Republic like France, should in its colonial and general foreign policy, follow a course so opposite to that adopted within its own borders. There is not a French colony where there is genuine religious freedom. The colonies in North Africa, in Southeast Asia, in the Pacific Islands, are, with rare exceptions, nearly as absolutely dominated by the Roman Catholic hierarchy as any South American State. One most notable exception is Madagascar, where by a strange revulsion, the Church that was for a time supreme and thought to crush out all Protestant missions, has felt the same power exerted in France, and equally with Protestants is under the ban it has placed on others. In China,

the readiness of the Roman Catholic priests to interfere in judicial matters undoubtedly had considerable influence in bringing on the Boxer uprising. It is simply the natural outcome of the principle that Church and State are one. When Roman Catholic missions have learned the lesson that the Church in America seems to have learned, that the two are not necessarily to be united, it will be far more easy for the real power of the Church to make itself felt and do a permanent and valuable work.

IV

EARLY PROTESTANT MISSIONS

THE two and a half centuries that followed the nailing by Luther of his theses to the church door at Wittenberg are generally looked upon as bare of interest for the student of missions. It is certainly true that there was no general missionary activity. There was not even the conception of the enterprise as it is found in almost all the churches of to-day. Many efforts have been made to prove that Luther, Calvin, Zwingli and Knox, really had the missionary spirit, but were so overwhelmed with the duties of the hour in establishing their new communities in the faith, in developing their church life, that the needs of the outside world were simply overborne.

The argument has however proved a halting one, and the fact must be accepted that these great men knew little, and cared less, about the Turks and other infidels of distant and little known lands. It does not, however, by any means follow that this period can be ignored. If there was no general mission activity, there were interesting missionary experiments, and most important of all, during these years and by these very leaders, were being laid the foundations of the work that was to follow.

Any full statement of this time is not necessary here, yet certain conditions deserve special mention.

1. The Church as a whole had lost its hold on the very fundamental principles of Christian truth. Not

merely was a new statement necessary, but a new conception of what is meant by "The Kingdom of God."

2. Christian fellowship had been supplanted by ecclesiasticism. A new principle of church organization had to be brought into being, as well as a new form of its application.

3. The sense of individual Christian responsibility had practically disappeared and had to be almost recreated.

Personal Responsibility.—The key-note of modern missionary activity is the personal responsibility of the individual Christian for the individual salvation of non-Christians. To develop such a principle out of the conditions that ruled for twelve centuries, and in such chaotic conditions of social, political, intellectual and even moral and spiritual life, as those of the Middle Ages, was a slow process. If there is any one fact that appears in the history of the development of the Kingdom of God, it is that the Almighty is never in a hurry. He can move, and has moved, with a rapidity that almost stuns the mind and soul, but it has always been after long periods of preparation. To develop this individual responsibility and activity required first that men should learn to think for themselves; then act for themselves; then act together without losing the individual consciousness. In each process the human element, which never yet in any department of life has progressed evenly or harmoniously, must be kept in mind if the sum total of achievement is to be understood or appreciated. In truth there is not a denominational division of the Church to-day whose roots do not go back into that period; there is not a form of missionary method, nor a principle of missionary policy, that cannot be found in

germ, in the movements, the discussions, the very life of those centuries. In fact, for the possibility of the great advance of the present generation we are indebted to the impulses, even the strifes, through which men came to a sense of themselves, their individual relations to God, their individual responsibilities for their neighbour.

This appears in the record of the missionary undertakings of those centuries. They were all individual, yet of essentially a different type of individualism, from that of the apostles of the preceding centuries. Ulfilas, Patrick, Columbanus, Boniface, realized the responsibility on themselves, but seemed to have little conception of associate individual responsibility. The first appeal for missions in the Reformed Church was from Erasmus, and through the whole of that remarkable paper, quoted at length by Dr. Smith,[1] there runs the same thought that appears in many a modern missionary address. The same element appeared in the movements inaugurated by Grotius, Leibnitz, Gustavus Vasa, King Frederick of Denmark, and particularly expressed by Von Welz, and came to its fuller expression in the Pietists who laid the foundation for the Moravian work, the spiritual revolution that expressed itself in Methodism and the revival whose great fruit was Carey and the modern missionary activity.

Protestant Colonies.—Reviewing these movements very briefly, we must pass with a mere mention the Calvin-Coligny expedition (1555) to Brazil, for that was no more missionary in its direct purpose than the voyage of the *Mayflower*. Had it succeeded it might have developed a form of missionary effort just as the Pilgrims did, but it failed through the deception of the man on

[1] "Short History of Missions."

whom it depended. More missionary in its character was the effort of Gustavus Vasa (1559) to evangelize and educate the Lapps.

Then came the opening up of Protestant colonial enterprise, Holland leading the way, but England sharing in its opportunities and responsibilities. It was in connection with the Dutch acquirement of the East Indies that Grotius wrote his treatise on the "Evidences of Christianity" as a text-book for the clergy who went out to the colonies, primarily indeed to care for their fellow countrymen, but also to preach to the natives, and so important was it deemed that a department for the special training of these missionaries was inaugurated in the University of Leyden. Not content with this general influence, Grotius, while ambassador at Paris, influenced seven young men, law students at Lubeck, to go out to the East as missionaries. Three actually started, but only one seems to have carried out his purpose. Peter Heiling laboured for twenty years in Abyssinia, leaving behind him a translation of the Bible into Amharic, but accomplishing little else of permanent value.

The Dutch.—For a time the work in the East Indies seemed most encouraging. There were not a few earnest workers, among whom may be specially mentioned Justus Hearnius, whose activity won for him the hostility of the Dutch East India Company, so that he was compelled to remove to Amboyna, and who accomplished much in the translation of the Gospels, the Creed and a number of hymns. Java itself was divided into districts and each district provided with a church and school. Promising converts were more fully educated and employed as catechists, under the general superintendence of the Dutch ministers. From Java the work extended to the

neighbouring islands, to Amboyna and the Moluccas, and even to Formosa. The extent of the work is seen in the statement that in 1721 there were over 100,000 Christians in Java, while in Formosa the first missionary baptized nearly 6,000 adults, and in the course of a few years had taught 600 of the natives to read. Similarly the Dutch conquest of Ceylon was attended by the establishment of missions there, which sought to convert not only the heathen, but the Roman Catholics, the result of the labours of the missionaries of a century earlier. Here the results were numerically large, the number of members connected with the Dutch Church in 1722 being over 424,000. The work also extended to India, antedating all other Protestant missions in that land. All this, however, availed very little. With the cession of Dutch interests to England, Dutch missions declined until they had practically disappeared. Similar results followed the work under the auspices of the Dutch West India Company in Brazil. The reason is found in the same causes that operated in the Roman Catholic missions: indiscriminate baptism without due regard to the development of substantial Christian character, and the emphasis placed upon the political and temporal advantage of conversion.

The English.—English colonial enterprise, like the Dutch, Spanish and Portuguese, recognized the christianization of the natives in the colonies as an important duty. Frobisher on his voyages had with him a chaplain whose ambition was for "saving souls and reforming infidels," and Sir Walter Raleigh, soon after he became interested in the Virginia colony, gave £100 for the "propagation of the Christian religion in that settlement" (1588). The East India Company in its early

days, sent chaplains to India, one of whose prime duties was to preach to the natives. The Pilgrim and Puritan colonies in New England emphasized this feature very strongly, as is manifest both from the testimony of the leaders and the words of their charters. George Fox wrote to "All Friends everywhere that have Indians or blacks, to preach the gospel to them and their servants." The Long Parliament, in 1649, in response to earnest appeals from the colonies granted the first charter to a missionary society.

New England Company.—The express purpose of this company was evangelistic work among the Indians, and there was much good work done by noble men. The names of John Eliot, the Mayhews, Roger Williams, and others take rank among the most devoted of missionary labourers. Their labours, however, accomplished little, largely for two reasons. Mission interests were secondary to colonial interests, and whenever the two clashed, mission work had to yield; the great mass of the Church was not ready for the movement, and the workers stood practically alone.

Von Welz.—The wider information and broader views resulting from the colonial expansion, was, however, having its influence, and a reaction against the hard theological discussions of the sixteenth century was taking place. It is singular that the first general and vigorous appeal to the Church at large, came in the middle of this seventeenth century from an Austrian baron, Von Welz. In 1664 he issued two publications calling for a special association for the extension of the evangelical religion and the conversion of the heathen. He propounded three questions: (1) "Is it right that we, evangelical Christians, hold the gospel for ourselves

alone, and do not seek to spread it?" (2) "Is it right that in all places we have so many students of theology, and do not induce them to labour elsewhere in the spiritual vineyard of Jesus Christ?" (3) "Is it right that we, evangelical Christians, spend so much on all sorts of dress, delicacies in eating and drinking, etc., but have hitherto thought of no means for the spread of the gospel?" The appeal and the questions brought no answer. They were followed by more vigorous words and the proposition, doubtless suggested by what the Roman Catholic Church had only recently done, that a college for the propagation of the faith be established, in which students could be instructed in Eastern languages, geography, and the ways and means best adapted for the conversion of unbelieving nations. This brought a sharp, even bitter reply from one of the best men in the Church, Ursinus of Ratisbon, claiming that the Greeks were responsible for the Turks, the Danes and Swedes for the Greenlanders and Lapps, and that it was absurd, even wicked, to cast the pearls of the gospel before the dogs of cannibals, etc. Von Welz, in despair, gave up his barony, went to Holland, and thence to Dutch Guiana, resolved to do what he could in the line of what he considered duty.

Pietists.—While, so far as direct missionary work was concerned, there was little interest manifest, influences were at work within the community to arouse the Church to a more spiritual life. The last half of the seventeenth century saw the beginning of the Pietist Movement, inaugurated by Spener (1635–1705) and developed by Francke, listened to the hymns of Gerhardt and heard the first strains of Bach's music. Spener's protest against wickedness in high places and his insistence upon the

spiritual life called down upon him much and bitter opposition, not only in the court at Dresden but in the universities. It found a lodging, however, in the heart and mind of Francke (1663–1727) who with a few others of like spirit founded the University of Halle, just at the close of the century (1698) and gave a mighty impulse to Christian philanthropy in the formation of the famous orphanage. Thus were sown the seeds which were to bring forth fruit in the eighteenth century.

Danish Tamil Mission.—In 1704 Dr. Lütkens, an intimate friend of Francke, who had been in Berlin and was afterwards made court chaplain at Copenhagen, represented to King Frederick IV of Denmark the duty of providing Christian education for the people in the Danish colonies. The king entered into the plan most cordially, and two students from the University of Halle were appointed to go. The first idea seems to have been to send them to the West Indies. That however failed, and the Coromandel Coast of India was selected. The two men, Bartholomew Ziegenbalg and Henry Plutschau, sailed in 1705 for Tranquebar, and commenced their work at once, learning the Tamil language, and not only preaching, but preparing a version of the Bible. Although having the cordial support of the king and provided by him with money, they met increasing opposition from the Danish local authorities and the foreign residents. On the other hand, some support came from the two English societies for the Promoting of Christian Knowledge and the Propagation of the Gospel, which had been recently formed for colonial rather than for foreign mission work. The fact that most of the missionaries connected with this enterprise came from Halle, and naturally looked to Halle for general guidance and

counsel, while the support came from Denmark, led to the mission's being known as the Danish–Halle or Danish-Hallsk Mission. It continued through the greater part of the eighteenth century; but the dominant German element was distasteful to the Danes, and after the death, in 1798, of Schwartz—next to Ziegenbalg the best known of the missionaries—the Danish support fell off. In 1825 the king declined to send any more money, and in 1847 the entire mission passed into the hands of the Leipsic Society.

Advance.—The first half of the eighteenth century showed a marked advance in every respect. Partly under the influence of the Pietists of Germany, but also under the power of a reaction against the formalism and hard, dry theology of the preceding century, there sprang up throughout England, Scotland and America, a most earnest yearning for a more intense spiritual life. There is nothing more noticeable in the history of religious life and activity than the ebb and flow of the tide. The Spirit of God has never been without His witnesses. No matter how deep the spiritual life may seem to be buried, there are always individuals whose personal testimony has gathered force until it has broken through the calm surface, and reached a higher stage. The crest of the wave has generally broken and for the moment has seemed to go to pieces, but the next wave has gone farther up the shore. One lesson learned has not been lost sight of entirely and has furnished the basis for learning another. Luther, Calvin, Knox, taught men to think for themselves, and to think deeply, on the greatest problems of human life. Men had also to learn that thinking is not necessarily living, that spiritual life is not always identified with intellectual life. The same human

need, the same yearning of soul, that produced the reformers of the sixteenth century, inspired in this eighteenth century, Francke, Zinzendorf, Wesley, Watts, Jonathan Edwards, David Brainerd and those who with them started the influences that found their legitimate result in the nineteenth century. Scarcely less noticeable than their conception of the essential elements of the spiritual life in themselves, is their application of it to their relations with others.

Moravians.—This constantly received new illustrations, some encouraging, some showing very clearly that the ideal had not yet been reached. The "Tamil Mission" in India, followed by the sending of Thomas von Westen to Lapland (1714) by the Copenhagen College and of Hans Egede to Greenland (1721) were not very successful attempts. Just then came a movement truly considered the great mission event of the century, the founding or rehabilitation of the Unitas Fratrum, better known as the Moravian Church. The story of the formation of this community in 1467, when the followers of Huss, certain Waldenses and Moravians, united as the Unitas Fratrum; of their subsequent bitter experiences, and at last of their finding a home on the estates of Count Zinzendorf in Saxony, does not belong to this place, although it must be read in order to a complete understanding of the subsequent history. More immediately essential is the story of the life of Zinzendorf himself, for it binds the Halle movement under Spener and Francke with the later developments of mission work. The marvel of modern readers and observers of missions has been that a community in itself so weak in numbers, wealth, and education should have accomplished such a work. The explanation is doubtless to be

found in great measure in the impulse given by this remarkable man, who put the whole result of training in the schools, in social, civil, and political life, at the service of those whose one idea was the growth of spiritual life, until he became a director and guide of the most self-denying service missions have known. There have been many missionaries as faithful, devoted, self-denying, heroic, as any that have represented the Moravians on the foreign field. There have been pioneers as bold, as persistent. There have been, perhaps, enterprises more wisely planned. But probably no community in the history of the Church has set itself about the work of converting the world with so little thought of results, so completely under the bond of duty. That a field was a hard one and likely to show little reward has been in itself, apparently, the best claim upon their labour. Their methods have been criticised as not broad enough in their scope, but their individual devotion has won the praise of all who have known of their work, and no one can study the life of their great leader without seeing how his spirit has dominated all.

Development.—The immediate occasion for the foreign work of the Moravians was a visit of Count Zinzendorf to Copenhagen in 1731, nine years after the reception of the Moravian colony at his estate in Berthelsdorf, to represent the Saxon court at the coronation of Christian VI, successor to Frederick IV. There he saw two Eskimos who had been baptized by Hans Egede, and was saddened by the news that the mission to Greenland must be given up. His attendants also met a negro, Anthony, who told of the sufferings of the slaves in the Danish West Indies. The story aroused their sympathy, and when repeated at Herrnhut, stirred two men, Dober,

a potter, and Nitschman, a carpenter, to a resolve to go to St. Thomas and teach them of the gospel. With barely money enough to reach Copenhagen, they pressed on, bound to get through in some way. The count took them in his carriage to Bautzen, and gave each a small sum of money, but from there they worked their own way. This was in August, 1732. In January, 1733, two others started for Greenland, and in the same year a large party went to St. Croix in the West Indies. Surinam, Dutch Guiana, was occupied in 1735, and two years later South Africa was entered. Then came the work among the North American Indians, especially in New York and Pennsylvania, and later in Labrador. In all Zinzendorf himself was so interested that he made several visits, especially to the West Indies and Pennsylvania, before his death. From 1770 to 1847 there was little advance made, but then a new impulse was given and Central America, Australia, Tibet, Alaska were entered while new work was begun in Africa.

Extent.—A survey of the fields entered by the Moravians shows that there is scarcely a country where they have not made an attempt at least to gain a foothold. Their successful missions have been chiefly in the West Indies, Central America, north coast of South America, the Indians of the United States and Alaska, and Labrador on this continent; but they have work also in South Africa and Australia, and their central Asian mission on the borders of Tibet holds its own despite discouragements. They have made unsuccessful attempts, sometimes covering a short period of years, sometimes repeated at brief intervals, in Ceylon, Persia, China, Algiers, Abyssinia, the Guinea coast of Africa, the East Indies, on the Russian shore of the Arctic Ocean, and

among the Kalmucks of Siberia. In all this work the entire Church or community has always been most deeply interested. With the extension of its membership into other lands the missionary element has continued to hold a prominent place. It has also attracted the interest and support of others, and not a small part of the income of the society comes from England through the London Association in Aid of Moravian Missions, while the American provinces contribute their share.

The Wesleys.—Meanwhile the evangelistic movement was gaining force in England and Scotland. The Oxford Club, of which the Wesleys and Whitefield were such influential members, and which laid the foundations of Methodism and contributed so much to the spiritual regeneration of England, was started in 1729. Six years later the Wesleys went with General Oglethorpe to Georgia, but found their work limited chiefly to the settlers, and returned somewhat dissatisfied with the opportunities for preaching and open to influences for a still more spiritual life. On their way out they had come in contact with a band of Moravians, and on their return came under the influence of the Moravian Böhler. In 1738 John Wesley visited Herrnhut, and was very much impressed with what he saw and heard; and in the subsequent work of the two brothers and their associate Whitefield, the result of the influence of Zinzendorf and his teacher Francke was very manifest. With them, too, the effect was seen in an increasing desire for evangelization, but for some reason the evangelization did not take as wide a scope. It was still the colonial or home idea that dominated, not the conception of a world to be converted.

Prayer.—The general trend of the newer thought was indicated by the publication by Robert Miller of Paisley, of a "History of the Propagation of Christianity, and the Overthrow of Paganism," in which prayer was presented as the first of nine means for the conversion of the heathen world. A few years later came the Secession in Scotland, for the purpose of preserving the spiritual freedom of the Church, and in 1744 a general concert of prayer was called by a number of ministers, resulting in a memorial which was sent to America, inviting all Christians there to "promote more abundant application to a duty that is perpetually binding—prayer that our God's kingdom may come." It met with a hearty welcome from Jonathan Edwards, already deeply interested in the work of David Brainerd, and a sermon by him was among the influences that stirred William Carey in his cobbler's shop. The long period of preparation was closing. The Christian Church was feeling the first throbs of the new life that was to stir it to an activity unparalleled since the first years when the disciples, in the shadow of their sorrow, rather in the flush of their new hope, went everywhere preaching the Word.

Before we take up the record of the next period, it will be helpful to review the situation, particularly as it affected the mission interest.

Summary.—The world had been discovered. Not merely had a new continent been brought to light, but men had learned much about the old. Colonization schemes and commercial ventures had both planted Christian communities in many of these lands, and had brought their products and their people to Europe, so that much that had hitherto been vague and shadowy came to assume definite shape. Not less really, and scarcely

more intentionally, notwithstanding their avowals, the great East India Companies, Dutch and British, and their compeers of lesser note in America, had paved the way for the missionary by making travel to, and residence in, those lands possible and measurably safe.

Not merely was the geographical knowledge increased, but men were learning how to use the forces of nature. It was the age of the invention of printing, the discoveries of Copernicus and Galileo. Physical science was becoming a power. In the intellectual world the Renaissance had freed men's minds from the thraldom of mediæval scholasticism, and brought them in touch with other than the traditional methods of thought. It was the time of Shakespeare and Milton, of Newton, Leibnitz, Locke, Spinoza. The list even is too long to be given here. Everywhere it was the awakening to life. Most notable of all was the preparation in the religious world.

V

THE INAUGURATION OF THE MODERN MISSIONARY MOVEMENT

IT is no arbitrary decision which makes the era of Modern Missions commence with Carey rather than with the founding of the Moravian Church, the labours of Eliot and Brainerd, or the Tamil Mission of Ziegenbalg. The gathering at Kettering marks the beginning of the associate organization, which has been at the basis of the most successful missionary enterprises. Individual responsibility and mutual action took the place of the pure individualism of the apostolic and mediæval ages, the ecclesiastical order of Roman Catholicism, and the State missions of the early Protestant era. As has been seen, Apostolic and early Christian missions were without any general plan or superintendence. Men preached by word and life, wherever they happened to be or to go, the message of salvation in Christ. Through the Middle Ages it was still chiefly a personal work, even in the communities established in connection with the monasteries.

As the religious orders arose, the individual dropped out as an initiative force; even the great missionaries of the Jesuits were agents of the order, whose aim was to build up a Roman Catholic Church. The early Protestants rejected ecclesiastical bonds but could not free themselves from connection with the State. The Tamil Mission in India owed its inception and its support to the King of

Denmark. The New England Company had a government charter. The Dutch missions were colonial enterprises. Even with the Moravians, at least in the beginning, this element was present.

Now for the first time a man convinced of his own call to the mission field, went forth as the representative of other men, each feeling their personal responsibility and relation to his work. It is this sense of mutual, individual responsibility for the establishing of the kingdom of God that marks modern missions in distinction from those of other ages. To understand it, as well as the varied forms taken by succeeding organizations, a brief survey of the religious situation at the close of the eighteenth century will be helpful.

Denominationalism.—The first, or at least the most prominent result of the enfranchisement of the individual, was the development of divergent, sometimes of rival, forms of religious thought and church life. Luther, the German, was an intensely practical man, and his theology centered in man and his relation to God. Calvin, the Frenchman, was an idealist, and his whole system found its basis in the sovereignty of God over man. The greater part of the German churches followed Luther and became Lutheran. The Swiss, French, Dutch and English churches, Calvinistic, adopted the name Reformed. As Melanchthon, the German, cast in his lot with Calvin, the German Palatinate and Hungary became Reformed, but the new element caused another divergence. France, after the massacre of St. Bartholomew, had practically dropped out, and the Continental Reformed churches followed Melanchthon in emphasizing the redemption of man through Christ. Under the lead of Knox, the Scotch and English

churches developed a more rigid type of Calvinism, and adopted the name Presbyterian, following more fully the ecclesiastical polity of Calvin. Meanwhile Arminius had appeared with his conception of the freedom of man as practically independent of God in his choice of good or evil. All, Lutherans, Calvinists, Arminians, held to the conception of the Church as an organized body, more or less closely allied to the State, and with the ministry as a distinct class, with special rights and privileges.

The translation of the Bible into English by Wyclif, into German by Luther, into French by Ostervald, under Calvin's general direction, had appealed to the laity, and there arose a strong non-clerical, if not anti-clerical influence. This manifested itself particularly in England, and in the conflict between Anglicanism and Presbyterianism for the leadership of the Reformed element, there arose a company of people, called variously Separatists, Brownists, etc. At the same time the various communities known during the Middle Ages as Albigenses, Vaudois, etc., came into public view as Baptists, and were noted generally for their rigid Calvinism and intense independence. The Separatists supplied the Pilgrim colony at Plymouth, while those who remained in England, somewhat relieved of their austerities, became Independents; the Presbyterians became Puritans; in the Anglican Church the same lay influences became a potent factor in the development of the so-called Evangelical Church party; the Arminians, under Wesley's lead had become Methodists, while the Baptists were forging to the front in their emphasis on believers' baptism, and individual responsibility.

The conception, too, of the condition of the non-Christian, or heathen, world had changed. The sym-

pathy for the sad estate of those without the gospel, which had been the dominant feeling of Zinzendorf, Ziegenbalg, and Eliot, gave place to a profound conviction of the utter hopelessness and terrible misery of their condition. With the development of the worth of the individual Christian, came also a new estimate of the value of the individual heathen, soul. To "snatch even one brand from the burning," came to be considered worth all that it might cost. Calvinism, emphasizing the sovereignty of God, emphasized also His power and His commandments.

Carey.—As John Huss had been the mouthpiece of the religious revolt of his time and Luther of that of his; as Zinzendorf and Brainerd had transmuted the awakened Christian sentiment into action, so the intense theology of the close of the eighteenth century found its fitting expression in Carey. So much emphasis has been placed upon the cobbling of the teacher and preacher that few realize the intellectual powers and indomitable will of the student that made him master of Latin, Greek, French, Dutch and Hebrew; the large sympathy and careful observation that made him a botanist and a zoölogist; the wide reading that covered the map of the world, as it hung before him in his stall, with facts and figures in regard to every section of the globe; the sturdy independence that made him choose the then inconspicuous Baptist company instead of the National Church in which he was brought up. But above all these, or rather dominating and using all these, was his conviction that there was a greater work for the Church to do, than to sit down and nurse itself into a higher life. It was in 1792 that he published his "*Enquiry into the Obligations of Christians to use Means for the Conver-*

sion of the Heathens; in which the Religious State of the Different Nations of the World, the Success of Former Undertakings, and the Practicability of Further Undertakings are considered." As Dr. Smith has said,[1] "it marks a distinct point of departure in the history of Christianity." It laid the foundations of Modern Missions in accurate information, careful consideration, wise use of means, as well as in the obligation of Christian duty.

Baptist Society.—Then came, on May 30, the famous sermon at Nottingham following which Carey turned beseechingly to Andrew Fuller, "And are you, after all, going to do nothing?" Still self-distrustful he wanted the well-known leaders to lead. By October he felt that it was for him to go, and with the motto of his sermons, "Expect great things from God, attempt great things for God," twelve Baptist ministers in session at Kettering entered into covenant, and organized the Particular (Calvinistic) Baptist Society for Propagating the Gospel among the Heathen. To meet the necessary expense they opened a subscription, giving themselves £13 2s. 6d. ($65.52). The succeeding months were continuous tests of endurance and faith, but by the following June, Carey was on his way to India. Once landed he sent word to those "holding the ropes," that he should need no more money from them but that they should send others elsewhere.

The beginning once made, all England as well as Scotland, felt in varying proportion the spiritual revival, and many communities were ready to respond to the first appeal. This came in the form of some letters from Carey to his supporters in England. One of these, Dr. Ryland, of Bristol, invited two Presbyterian friends, one

[1] "Short History of Missions."

of them the Rev. David Bogue, of Gosport, to hear these letters read. They, in turn, called on another prominent minister; and in September, 1794, there appeared an address to "professors of the gospel," calling for the support by non-Baptists of "at least twenty or thirty missionaries among the heathen." In November a formal meeting of evangelical ministers of all denominations was held, resulting, in January, 1795, in a circular letter to churches, asking their consideration of the question and the appointment of delegates to a meeting in the fall. The interest was increased by an article by a well-known clergyman of the Church of England, the Rev. T. H. Haweis, on the openings for mission work in the South Seas, and when the time came for the meeting in September everything was ready.

London Missionary Society.—On September 21, 1795, at the Castle and Falcon in London, the meetings commenced which culminated in the formation of the London Missionary Society. As Independent (Congregational), Presbyterian, Wesleyan, and Episcopal ministers had joined in the preliminary steps, it was decided to make the basis of the society very broad, emphasizing no one form of church government, but leaving the selection of that to the converts on the field. The enthusiasm resulting from these meetings was very great and spread over England and Scotland. Subscriptions large and small came in, until in October they had three thousand pounds, more than double that sum by January, 1796, and in June fully ten thousand pounds. Volunteers for missionary service also offered, and in August the ship *Duff*, with twenty-nine missionaries, sailed for Tahiti. Scarcely was the expedition out of sight of the shores of England when plans were formed for still further extension of the

work. Next to the South Seas, Africa, even in that time, seemed to show the greatest need, and societies formed at Glasgow and Edinburgh in the spring of 1796, turned their attention in that direction, the London Society joining with them in sending an expedition to Sierra Leone.

While active initiative was confined for a time to those branches of the Protestant Church in which the individual, as distinct from the ecclesiastical element, had been developed, there had grown up in the Church of England a strong movement in the same direction. Not to be behind Continental States, there had been formed in 1698 the Society for the Promotion of Christian Knowledge (S. P. C. K.) and three years later the Society for the Propagation of the Gospel (S. P. G.) was chartered by William III for "Promoting Christian Religion in our Foreign Plantations." Its activities, however, beyond supplying chaplains for English colonists, had been very small, and by no means satisfied the group of men who in the middle of the eighteenth century came to the front. The influence of the Wesleys was not small within the bounds of their church, as well as in the community that they founded, and the evangelical revival of the time was felt by all classes. As in the established churches on the Continent, the movement found its expression first in philanthropy, as Wilberforce (1786) dedicated himself to the abolition of the slave trade, and Granville Sharp planned to settle the liberated slaves in Sierra Leone. Three years previously the Eclectic Society had been founded by a few evangelical clergy and laymen, for mutual improvement, and they too began to consider foreign missions. At intervals the subject was taken up, but no great advance was made, until the organization of

the Baptist and London Missionary Societies brought the matter to the front. In 1793 *The Evangelical Magazine* was founded under the editorship of an Episcopal clergyman, while the sermons of Rev. T. H. Haweis, also of the National Church, did much to prepare the way for the London Society, in the formation of which they and others of that Church had a share.

Church Missionary Society.—For a time there was hope that the already established societies might be utilized. This, however, was impossible, and early in 1799, at a meeting of the Eclectic Society, Rev. John Venn laid down the principles which were the basis of the Church Missionary Society. "It is the right of Christian men, who sympathize with one another, to combine for a common object." "Spiritual work must be done by spiritual men." "The mission must be founded on the Church principle, but not the High-Church principle." "If clergymen cannot be found, send laymen."

In April of that year, at the Castle and Falcon, also the birthplace of the London Missionary Society, there was organized the "Society for Missions to Africa and the East," the name being later changed to "Church Missionary Society for Africa and the East." The evangelical and broadly liberal spirit of Wilberforce, Scott the commentator, and Henry Venn was manifest in the declaration of its purpose to maintain cordial relations with other societies engaged in the same work of missions. While loyal to its Church, it received at first little support from the Episcopal authorities, and although this coolness ceased, and now all the dignitaries are interested in its welfare, it still had to meet much opposition, especially from the High-Church element, repre-

sented so largely among the colonial bishops. They, however, could not resist the influences that were abroad, and in 1826 secured a change in the policy of the old Society for the Propagation of the Gospel, and made that an aggressive missionary society.

It was not until 1802 that the first missionaries were sent to West Africa and these were German students from Berlin. Henry Martyn applied in that year for appointment to India, but under the rule of the East India Company this could not be, and he accepted a chaplaincy, resolved in some way to enter upon the work. Meanwhile the members of the Society were bringing every effort to bear upon the East India Company and by 1813 the conditions were changed so that work in that Empire received a great impulse. It was a species of home department work, not less valuable than the work in the field.

Next to enter the line of missionary enterprise was the British and Foreign Bible Society, founded in 1804, and in 1814 the Wesleyans, who had left most of their missionary enterprise to the initiative of Dr. Thomas Coke, formed the Wesleyan Missionary Society. Dr. Coke's missionary work commenced in 1786 in the West Indies, and it received some support from the Conference, but the Church as a body did not take it up until his death made reorganization imperative.

About the same time there arose in Scotland a revival of interest under the influence of Dr. Inglis, and a few years later the Glasgow and Edinburgh Societies reorganized and Dr. Duff, in a sense, did for Scotland what Carey had done for England.

America.—It was to be expected that the movement in England should find its counterpart in America.

There, if possible more than in England, the sense of individual responsibility had been developed by the conditions of life, while under the stern doctrine of Edwards and his associates, and the cyclonic preaching of Whitefield, the more rigid forms of Calvinism held sway.

The sailing of Carey and the formation of the London Missionary Society aroused great interest, and in 1796 the New York Missionary Society was formed, chiefly by Presbyterians, although the Baptist and Reformed Dutch Churches were represented. This turned its attention to the Indians, collected funds, and employed a number of missionaries. The next year (1797) another, called the Northern Missionary Society, was formed for much the same work. These were followed by others in New England, two of which introduced into their constitutions the idea of entering more remote countries, should opportunity offer. In 1797 copies of the sermons preached by Dr. Haweis and others in connection with the founding of the London Missionary Society were brought over to the Rev. Alexander McLean, of Bristol, Me. They were reprinted and distributed widely, reaching, among others, the Rev. Samuel Worcester, afterwards one of the founders of the American Board. The first effect of this awakened interest was seen in five New England societies, in several missionary magazines, in the collection of funds to assist the enterprises started in England, and in the foundation, in 1806, of Andover Seminary, with the specific object in view of furnishing preachers for mission work. In that year Robert Ralston, for himself and others in Philadelphia, sent $3,357 to the Serampore Mission in India, and this was raised by others to the sum of $6,000 in the following year. At this time the movement was general in all the

denominations, but directed still chiefly to the needs of the Indians. As in Europe and in England, the element of individual enthusiasm and devotion was needed to start the great work of meeting the distinctively foreign need.

The American Board.—That impulse was furnished by a student of Williams College, Massachusetts, named Samuel J. Mills. The story of his consecration to the cause of missions by his mother, and of his growing interest in the work, runs parallel with the lives of Carey and Zinzendorf. Entering Williams College in 1806, just at the time when the interest in Carey was at its height, he spent much thought upon the subject, and found several congenial companions, especially Gordon Hall and James Richards. The haystack meeting, where these formed themselves into a mission band, is one of the landmarks in the history of missions. From Williams the three went to Andover Seminary (1809), where they were joined by others, including Nott, Rice, Newell and Judson. They still pressed the topic of missions and sought the help and advice of a number of prominent ministers, including the faculty of the seminary. The result was that at the meeting of the General Association of Congregational Churches in Bradford, Mass., in the spring of 1810, the subject of organizing a society was taken up, and resulted, June 29th, in the American Board of Commissioners for Foreign Missions. Dr. Worcester, the first secretary, prepared an address to the churches, and every effort was made to arouse interest in the four men ready to start. It seemed doubtful, however, whether the necessary funds could be secured, and in January, 1811, Judson went to England to confer with the London Missionary Society as to the

advisability of the American churches coöperating with it. That society, however, felt that it was best for them to stand alone, and he returned.

The new society included among its supporters not only Congregational, but Presbyterian and Reformed churches, while not a few Baptists were cordially interested. The change of views on immersion by Judson and Rice occasioned the forming of the American Baptist Missionary Union in 1814. The others continued to work through the American Board for some years.

Europe.—The close of the eighteenth century was in Europe a barren period for missions. The Danish-Halle Mission dwindled and nearly collapsed, and even the Moravians did little more than hold their own. As always, however, there was a leaven of interest. In 1780, in the University of Basel, really more German than Swiss, under the influence of a Dr. Urlsperger who had recently visited England, there was founded a German Christian Society on much the same lines as the Eclectic Society in England, which undertook to gather information in regard to the general condition of Christianity. As soon as the London Missionary Society was formed the Basel Society entered into communication with it, and in 1801 a secretary, on going to London to care for a German congregation, became a director in the English society. At about the same time a Bohemian preacher in Berlin, "Father" Jänicke, founded a school for the training of missionary labourers. From this school went a large number of the missionaries of the London and Church Missionary Societies, among them Rhenius (afterwards the inspirer of Lutheran missions in America), Nyländer, Gützlaff, and others.

In 1815, largely under the influence of Germans in

London in close touch with the London Missionary Society, the Basel Missionary Society was formed, but for several years it limited its labours to a connection with the English societies, not commencing its own work until 1821.

Already, however, Holland had come to the front, under the vigorous leadership of Van der Kemp, a graduate of the University of Leyden, a trained soldier, linguist and physician, who, on hearing the appeal of the London Missionary Society, had offered his services and was the founder of its South Africa missions. Before leaving, however, he had secured in 1797 the organization of the Netherlands Missionary Society. Naturally attention was first directed to the Dutch Colonial possessions, but so hostile was the attitude of the Dutch East India Company that the first missionaries went out under the London Society, though supported in Holland.

The modern missionary movement was fairly inaugurated. The initiative of Carey had been followed by Haweis and Venn in England, Mills and Judson in America, Van der Kemp and Jänicke on the Continent. One characteristic is to be specially noted. These various organizations developed immediate aggressive work, only as they represented individual responsibility and voluntary association. Wherever they were identified with ecclesiastical bodies, or under the control of the State tradition, it required time, and the pressure of the principle of voluntaryism,[1] to bring them out into active participation in the actual work of missions.

[1] See Warneck, "History of Protestant Missions."

VI

DEVELOPMENT OF THE MODERN MISSIONARY MOVEMENT

AT the commencement of the nineteenth century the foreign missionary activity of the Church was confined to four societies, three English and one Dutch, and of these only two had any representatives on the field. With the opening of the twentieth century, the organized societies of considerable size number not far from one hundred, while of all kinds of societies directly connected with the foreign missionary enterprise there are probably not less than three hundred and fifty, perhaps more, as scarcely a year goes by without adding to the number. To trace these individually would require great space and would be confusing. The trees should not obscure the forest. In the study of detail, we must not lose sight of the movement itself.

The development of the missionary enterprise, in the different Christian countries, has, in general, followed three lines: denominational, collateral aid, and independent or special undertakings. The distinction between these cannot always be clearly drawn, but for the most part they will serve the present purpose, which is to give a brief survey of the movement in its chief characteristics.

1. *Development by Denominations.*—The denominational divisions of the present day had their origin in the post-Reformation conditions already noted. At the time of Carey the lines had not been very sharply drawn

except by the Anglican High-Church party and the Baptists. Evangelical Churchmen, Puritans, Presbyterians, Independents, and Wesleyans, were free to mingle. As, however, the missionary work called for greater support and necessitated careful planning and organization it became inevitable that those akin in type of thought, form of worship, or manner of ecclesiastical government, should draw together, and that involved also drawing apart from those less closely allied. In this there was no denial of fellowship, rather a recognition of certain conditions as essential to the widest extension of missionary influence.

England.—Thus the members of the National Church soon came to realize that if they would hope to enlist others of that Church, they must have an organization, which while thoroughly Anglican, was at the same time in sympathy with the spiritual movement that was stirring the nation to its depths. So the Church Missionary Society came into being. The two Scotch societies of Glasgow and Edinburgh preceding it in point of time, were rather of the nature of local committees, than national or general societies.

The next to organize with a view to denominational work were the Wesleyans, 1814, and two years later the General, or Arminian, Baptists found work with the Particular, or Calvinistic, Baptists unsatisfactory and started a society of their own. By that time the movement in Scotland had gained power, and the foundations of the great societies were laid by Dr. Inglis and Dr. Duff. Gradually, one after another all the denominations followed until every branch of Presbyterians, English, Scotch and Covenanters, and the various bodies of Methodists and Baptists were represented on the foreign field.

America.—Much the same conditions prevailed in America though the process was slower. After the organization of the American Board in 1810, the Baptist Union in 1814, and the Methodist Society in 1819, for a number of years no other was formed, the great majority of churches interested at all in missions, contributing both money and missionaries, to the work of the American Board. Within the decade commencing 1835, nine societies were organized, representing the Episcopalian, and various branches of Presbyterian, Baptist and Reformed churches, and from that time on the increase in number was rapid, until by the close of the century there was not a single denomination of any size in the United States that had not its own society or board of foreign missions. Canada for a time kept in close touch with the English societies, but in 1824 a Methodist Society was formed and others followed, until Canadian workers of the different churches were found in all parts of the foreign field.

On the Continent of Europe the corresponding development followed somewhat different lines, chiefly national, but also local and confessional, or doctrinal.

Germany.—A number of prominent ministers, including Professors Neander and Tholuck, issued in 1823 an appeal for funds in aid of foreign missions, and the next year organized the Berlin Missionary Society (Berlin I). For a time it was hoped to effect a union with "Father" Jänicke's school, but that failed and in 1830 an independent seminary was established, followed in 1834 by direct missionary work taking the place of the general aid to other societies, to which the society at first confined its efforts.

Even before the founding of Jänicke's school in Berlin,

a few ministers in Elberfeld, near Cologne, had joined (1799) in a Mission Prayer Union. As their numbers increased a Bible Society and a Tract Society were organized, then a missionary society, auxiliary to Basel, which in 1825 developed into the Rhenish Missionary Society.

These three societies were established on a broad, unsectarian basis, similar to that of the London Missionary Society and the American Board, and by wise management have succeeded in keeping both Lutheran and Reformed constituents in cordial coöperation. Other societies were not so fortunate. As the confessional spirit increased, and the rival merits of the Lutheran and Heidelberg Catechisms claimed attention and loyal support, there arose different societies. Thus from the North German (Bremen) Missionary Society, two factions went forth, one to form the Leipsic (strict Lutheran) Society, the other to join the forces of the Herrmannsburg Mission. This latter, like the Gossner Mission, was the outcome of the earnest conviction of a single man, and represented not so much a protest against any particular confession or creed as an earnest appeal for what was deemed a more spiritual and apostolic method. Gossner, a director in the Berlin Society, felt that the idea of self-support of missionaries on the field should be carried further, and Ludwig Harms, a pastor in a village in Hanover, was dominated by the conception of the value of mission colonies, and believed in sending large numbers of Christian emigrants to establish a sort of missionary community. Since the decease of their founders, both societies have gradually adopted the methods of other organizations, and are not conducted on any distinctive plan. Other societies have arisen from time

to time because of some special need, or some special idea being advanced, but none have equalled those already mentioned.

Scandinavia.—As early as 1714 the Royal College for Missions was opened in Copenhagen as the organ of the State Church of Denmark, and missionaries were sent out to assist Moravian missions; but by the beginning of the nineteenth century the work of the State Church declined. The revival of interest in missions in England and Germany was felt also in Denmark, and influenced Pastor Bone Falck Ronne to found the Danish Missionary Society in 1821. For forty years it worked through other organizations, principally the Moravian and Basel missions, but in 1860 this society took the lead in all Danish mission work, and two years later began independent work. In 1863 they were asked to assume the care of the work among the Tamils of India, then in charge of the Danish missionary Ochs who had left the Leipsic Society because of the caste question. This was the beginning of the Danish Tamil Mission.

Norwegian and Swedish Missions were the children of Danish Missions, and though societies were organized in 1826 and 1829, they were little more than auxiliaries to other societies. With the growth of national life came development of missionary interest following somewhat different lines in the two countries. The Swedish Missionary Society, founded in 1835, was never very active, and it was twenty years before the Evangelical National Society came into being as the result of a revival in the churches. Then followed the Swedish Church Mission (1874), under the special direction of the General Assembly of the Swedish Church and the royal patronage. Minor societies of special type have sprung up, to be

noted later. In Norway, on the other hand, the Norwegian Missionary Society founded in 1842 to represent the Free Church element, has from the beginning held its place as the strong society, one effort to establish a distinctively State Church Mission having failed. Finland followed the other Scandinavian countries with her own society in 1859. In Holland the Netherlands Missionary Society stood alone until 1846, when a number of societies arose under the pressure of a revival which desired freer expression than a State Church organization could well give.

France.—Under the peculiar conditions in France at the close of the eighteenth and the beginning of the nineteenth century it was scarcely to be expected that missions should find a foothold. Whatever of evangelical faith there was had sufficient to do to maintain itself. With the overthrow of the empire, however, the Protestant Church rallied, and about 1820 there were several missionary committees in Alsace and the south of France and in Paris. These united, in 1822, in the Société des Missions Évangéliques, often known as the Paris Evangelical Society. As in the case of other European societies, a training institute was immediately formed in Paris in 1824, but the first missionaries sent out went to South Africa in 1829. For some time this was the only work; then came the revolution of 1848, and as soon as the country had regained its vigour missionary activity was resumed.

With the development of French colonial enterprise, a peculiar condition became apparent. A government which at home, while cordially Catholic, was decidedly anti-papal and particularly hostile to the Jesuits, showed in its foreign relations a distinct and often extreme favour-

itism for those same influences. In West Africa, Tahiti, and especially in Madagascar, the hostility of the French officials under Jesuit influence and supported by the home government, was so bitter that it seemed for a time as if the work of the London Society would be destroyed. But the Paris Society came forward; in some cases the work was handed over to it in full, in others it co-operated with the English and American societies to the great advantage of the work. Of late the Jesuit missions have also come under the ban of a government that seems to have no faith in any religion.

Colonial Societies.—Under this general term a number of both large and small organizations may be grouped; these are established in various colonies, chiefly English, in the West Indies, Australasia and South Africa. They generally originated in the colonial work of the different missionary societies, and sometimes commenced as home missions, only branching out into foreign missions after the colonies became fully established. The most important of these are the Australasian societies, identified at first or coöperating with the denominational societies, Wesleyan, Presbyterian and Anglican of Great Britain and Canada, but in many cases carrying on an independent work. Special reference should be made to the Board of the Hawaiian Evangelical Association, and the Board of Foreign Missions of the Reformed Dutch Church in South Africa.

Aside from these organizations representing regular denominations or national churches, quite a number of societies have been organized under the auspices of the denominations for special lines of work. Of such were the South American Missionary Society (1844), Anglican, the outcome of the work of Captain Allen Gardiner; the

Universities Mission (1860), the answer of the Church of England to the appeal of Livingstone. Other societies of a more specific character come under the following heads:

2. *Collateral and Aid Societies.*—It is significant of the character and quality of the missionary movement in its earliest days that side by side with the distinctively missionary or evangelizing societies, there should have sprung up the Tract and Bible Societies. At the very beginning of the eighteenth century, England and Scotland each had a Society for Promoting Christian Knowledge, but these, being more formal and circumscribed in their character did not fill the need of the new revival, and the Religious Tract and Book Society of Scotland (1793), and the Religious Tract Society in London (1799), served not only to supply the need for Christian thought and life, but as rallying points for those interested in different lines of evangelistic missions. Then came the British and Foreign Bible Society in 1804, originating in a local need, but soon enlarging its borders to cover the whole field of missionary endeavour, and as truly a missionary society as any that bears the distinctive name. On the Continent the same impulse was manifest. Bible and Tract Societies sprang up everywhere, while across the Atlantic a number of small organizations of the same general character and purpose were merged into the American Bible Society (1816) and the American Tract Society (1823).

Of a somewhat different type was the Christian Faith Society, next to the New England Company the oldest missionary organization, established in 1691, in England, for the purpose of administering the estate of Hon. Robert Boyle in the interests of general benevolence, and par-

ticularly of mission work. With the development of the denominational societies, there was on the part of many an unwillingness to be shut out from participation in the work in certain fields simply because their own church was not represented in them, and there arose a number of organizations with no denominational affiliations, which acted practically as agencies for specific lines of work. The first was the London Society in Aid of Moravian Missions (1818), and this was followed by the Turkish (Bible Lands) Missions Aid Society and a number of others.

Medical Missions.—Two classes of these societies have attained great prominence, the Women's Missionary Societies, and Medical Missions. The latter have been less prominent as a separate form of work than as a department of the work of the general societies. After Dr. John Scudder had led the way in India (1819), and Dr. Peter Parker in China (1834), medical missionaries increased in number, becoming in many fields as important a factor as the teachers, but there have been comparatively few distinctively medical missionary societies. The Edinburgh Society (1841), and the London Society (1878) have both sent out their own and furnished medical missionaries to the other societies, while others, as the Zenana Bible and Medical Mission (1852), have given to medical work special prominence. In 1861 the first woman medical missionary, Dr. Clara Swain, was sent to India, and the first woman's hospital was opened in Bareilly in 1874.

Woman's Societies.—These mark a distinct phase of foreign missionary activity. From the very first women united more or less formally for assistance to what were known as the regular boards, in raising money, but as-

suming no personal responsibility or undertaking any definite work; the first of these local organizations was the Boston Female Society for Missionary Purposes (1800), in which Baptist and Congregational women united. By 1839 more than 680 organizations of women were collecting funds for the American Board, and in smaller numbers for the Baptist, Presbyterian and Methodist Episcopal denominations. So far as is known, the first single woman to be sent out was Miss M. A. Cooke, who went to India in 1820 under the British and Foreign School Society, in response to a request from Calcutta for a school for Hindu girls. While she was studying Bengali and wondering how to begin, she visited a boys' school, for help in language study; while there the native teacher drove away a little girl who for three months had been begging to be taught to read. Here was her opportunity; accompanied by an English woman as interpreter, she went again the next day and found fifteen girls with their mothers, and thus was begun the education and uplift of the women of India. In 1830 Mary Reynolds went to Smyrna under the auspices of the Female Foreign Missionary Society of New Haven, to work with Mr. and Mrs. Josiah Brewer, parents of Mr. Justice Brewer of the United States Supreme Court, in the education of Greek women, and afterwards married Dr. W. G. Schauffler. In 1836 Eliza Agnew went to Ceylon and in 1843 Fidelia Fiske commenced work in Persia. These, however, and others, went out under the regular boards, as it was not for some time that distinctive societies were organized for women's work for women.

In 1834, David Abeel, returning from China through England to America, presented so vividly and earnestly the absolute necessity of greatly increased effort on

behalf of the women of other lands, that The Society for Promoting Female Education in the East was formed in England, the pioneer in that work. In Scotland a society was organized in 1837, and the German Society for Christian Education in the East in 1842. The Indian Female Normal School and Instruction Society was formed in England in 1852 and the Wesleyan Auxiliary in 1859. From this time on these societies rapidly increased, until not merely every branch of the Church was represented but there were many private associations of similar character.

In America, in 1807, as Robert Morrison on his way to China was staying in New York, he was telling some friends in a parlour of the great need of the field to which he was going. A little girl in the company, who afterwards became Mrs. T. C. Doremus, was deeply interested; as the years went by her interest increased, and when Mr. Abeel visited America after the formation of the woman's society in England and attempted a similar organization here, he was ably seconded by Mrs. Doremus, but the effort was a failure owing to the opposition of the existing boards, as a large part of their income would be lost. In 1860, the women were again stirred by an address of Mrs. Mason of Burma, and the Woman's Union Missionary Society was formed in 1861 through the efforts of Mrs. Doremus, and she was its first president. Seven years later the Woman's Board in connection with the American Board was organized, and other denominational woman's boards or societies rapidly followed. On the Continent of Europe a few similar societies have been established.

3. *Independent and Special Societies* or enterprises. Reference has been made to the development of in-

dividualism particularly in the century preceding Carey. It was not to be expected that that characteristic would disappear. For a time, there was sufficient scope for all kinds of individualism within the limits of what are known as the regular missionary societies. It was all pioneer work. No trappers or hunters on the Western prairies or in the Northern forests, were more absolutely independent than the early missionaries. They could go where they pleased, set their traps to catch souls as they pleased, build their churches to suit either their own ideas, or what they conceived to be the immediate needs of the communities that gradually gathered around them. People at home, officials or supporters of the missionary societies were too busy with raising money, or too ignorant of the situation on the field to trouble themselves, or seek in any way to control the methods of their representatives.

As the missionary force increased, however, there arose on the field a divergence of views. The uniform effect of missionary work, in whatever form, is to develop individuality. "This one thing I do," has been, is, and will be the motto of the worker, and one man's "one thing" is very apt to be different from another man's "one thing." Each may be valuable, indeed essential to a complete plan, and yet like opposite sections of a wheel, they may appear contradictory instead of complementary. The effect of this upon the conduct of the work on the field gave rise to a considerable movement, which at first seemed to be disintegrating in its influence, but which eventually proved a most valuable auxiliary.

Faith Element.—As it is often given to one man to give expression to a thought that controls a number,

making him thus an exponent, and in some sense a leader, so George Müller of Bristol, England, may be regarded as the inspiration of a somewhat new phase of missionary activity. His conversion in 1825, and his entrance on his peculiar life-work ten years later, drew the attention of every one interested in missionary work. The story of that life does not belong here. It is sufficient to note that its great emphasis on absolute faith, especially for the provision for material needs, and the deep spirituality of his work, raised in many minds the query whether Christian missions were not coming to depend too much on organization and attendant machinery. This feeling found an exponent in Rev. J. Hudson Taylor, who in 1853 went to China in connection with a society specially formed for the purpose of pushing the work far inland as much as possible through native evangelists. He afterwards carried on an independent work, in the course of which he became convinced that "it was safe to trust in the promises of God for the supply, in answer to prayer, of all the needs, pecuniary and otherwise, of the work to which He calls His servants." He also became much impressed, by fellowship with the pioneer missionary, the Rev. W. C. Burns, with the necessity of giving evangelization rather than education the first place in mission plans. Failing in health, Mr. Taylor returned to England in 1860, but thought over these topics very earnestly. He resolved to make no public appeal lest he divert funds from the societies, but simply to pray. In 1862 he returned to China with two associates, working on this basis. It became evident, however, that there must be some medium for the transmission of funds and some organization for the selection of candidates. Accordingly in 1865 the China Inland

Mission was organized, and later auxiliaries in Scotland, North America, and on the Continent. Other societies, too, on something of the same plan were formed, among them the East London Institute for Foreign Missions, now the Regions Beyond Missionary Union, in England, the Christian and Missionary Alliance in America, and a member of Swedish societies.

These were all strictly undenominational, drawing their supplies whether of workers or of funds from all the different churches. About the same time, and perhaps influenced somewhat by their success, a number of individual enterprises were launched by persons or single churches, that for one reason or another were not in sympathy with any form of organization. In England this was largely under the influence of the Plymouth Brethren; in America it found its advocates chiefly among those who emphasized the pre-millennial advent or continued the protest against all forms of denominational organization with its attendant restrictions, which gave birth to the Christians, Disciples of Christ, and various Holiness churches. These efforts sprang up on every hand. Sometimes single individuals would start out with practically no support; again a few churches would contribute to meet their expenses. For a time they flourished, but after a few years, the individuals for the most part returned or joined the forces of the larger societies, and the associations of churches gathered to themselves still others, and perforce of circumstances developed into regular societies. Their work, however, of arousing an active interest in foreign missions, was accomplished, and to-day few communities fail to acknowledge the duty of missions, and even the weakest contribute their share to their support.

VII

STUDENT AND YOUNG PEOPLE'S MOVEMENTS

AMONG the various lines along which the missionary activity of the Protestant churches has developed, none is more significant of the marked difference between modern missions and those of previous periods than the student and young people's movements. Since the school of Pantænus in Alexandria, the missionary work has looked to students for its recruits, and it is difficult to imagine what Europe would have been in the Middle Ages without the schools at Iona, and those on the Continent founded by Boniface and his associates. In these cases, however, it was the mature student as a missionary himself that was the end in view. The student world as a special field had not come into existence, and young people, except as prospective students, were out of the line of missionary vision. With the revival of university life on the Continent and in England, the missionary cause came into view, though somewhat vaguely. The Pietist movement in Halle, the Methodist movement in Oxford, were primarily local religious revivals, and only indirectly connected with missions, although to the impulse of those revivals were due the earliest missionary enterprises. Jänicke's school at Berlin and others connected with the Continental societies were special training institutions and seem to have had no relation to general

student life. So too the early Societies of Inquiry, organized in many of the American theological seminaries and colleges, were originally for the specific purpose of increasing the information in regard to the foreign field, but they gradually broadened to include general church work. Even so, their scope was limited; membership was generally supposed to imply an expectation of entering missionary or ministerial life, and still the student world was practically looked upon as merely recruiting ground for missionary service. Outside of this, however, there was little, if any, conception of utilizing the vigour and enthusiasm of youth as a power in the extension of the kingdom.

One of the first suggestions, if not the first, for arousing the interest in mission work of young people, was made by Miss M. A. Cooke, who went in 1820 as a missionary to India. Finding that the girls were eager to learn to read, she organized a class in 1822, and on making her report to the Church Missionary Society suggested that the girls of England be urged to band together for the support of such schools. Nearly twenty years later (1843), John Williams appealed to the children of England for a ship to carry the gospel from island to island in the South Seas, and nobly they responded, not once but many times as one vessel after another was needed. The example of the London Society was followed by the American Board, which in 1856, called on the Sunday-school children of America, to build, equip, and send forth the *Morning Star* for work among the islands of Micronesia.

Young Men's Christian Association.—About the same time that Miss Cooke called on the girls' schools of England to help their sisters of India, David Nasmith

founded some young men's societies (1823–1838) in Scotland, England and America, the precursors of the work done by George Williams in London in 1844. The Young Men's Christian Association in its inception was in no sense a missionary organization, yet in this, as in so many instances, the founder builded wiser than he knew. It was inevitable that as the foundations became more firmly established, the young men should no longer be satisfied with their immediate needs, or more intimate companionship. Equally natural was it that this broader vision should have been gained in America, to which in 1851 the Association idea had been carried, the first organizations being formed in Montreal and Boston, December 9th and 29th of that year, neither city having any knowledge of the other's action. In June, 1854, there was a general conference of American Associations in Buffalo and in August, 1855, at the first World's Conference a declaration known as the Paris Basis was adopted: "The Young Men's Christian Association seeks to unite those young men, who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men."

For a time all was enthusiasm; then came the break occasioned by the Civil War in America, and the whole energy of the new organization was put into the army work. With the return of peace and the general revival of prosperity, the work of the Association enlarged. For some years, however, it was fully occupied with the situation in the United States and Canada, and it was not until 1878 that a Central International Committee was organized at Geneva to bring the associations that were

springing up not only in Europe but in other lands into communication with each other.

Student Conferences.—Still the conception of their having any share in foreign missions was yet to be realized. The impulse to this development was given by Dwight L. Moody. During his work in Chicago, in connection with the Y. M. C. A. as secretary and evangelist, he had held aloof from efforts to reach students, feeling that their whole type of thought was such that he could have little influence over them. During his visit to England in 1883–4, he visited Cambridge and Oxford and met with such success, under most trying conditions, that ever after he felt a special interest in the student department of the Y. M. C. A. work. On his return to America this interest took practical form. There was already an Inter-Seminary Missionary Alliance, organized in 1879 to meet the increasing interest in the theological seminaries, and there was a strong feeling that the work should go back of the seminaries into the colleges. In 1886 Mr. Moody invited a conference of Christian college students to meet at Northfield, primarily to consider means of arousing interest in Bible study. There were present 250 delegates from eighty colleges in twenty-five states. Of these twenty-one had already definitely decided to go to the foreign field, and at least three of them had come with the deep conviction that from that conference a large number would be called to enter the foreign work. Before the sessions closed, 100 had pledged themselves as "willing and desirous to become foreign missionaries."

Student Volunteer Movement.—As a result of the conference a deputation visited 176 institutions including a majority of the leading colleges and divinity schools of

Canada and the United States, and in December of 1888, following a second conference at Northfield and a visit from Studd of Cambridge, and Henry Drummond, the Student Volunteer Movement for Foreign Missions was organized. This was in no sense a missionary society, though some desired that one should be formed after the plan of the Universities Mission in East Africa. Its purpose was not only to arouse interest in missions among students and thus provide recruits for the missionary boards, but also to enlist in behalf of the work the active sympathy and support of those who, for any reason, could not themselves go to the foreign field.

One feature aroused much discussion. The motto adopted by the Movement was "The Evangelization of the World in this Generation." There were a number, both missionaries on the field and persons identified with the conduct of the work at home, who felt that it was impracticable and also indicated an incorrect conception of the true character of the work of missions; if the situation is seriously considered, and the existence in China alone of 400,000,000 who had not heard the gospel, not to speak of other lands. To supply and train workers to reach these great masses within a single generation was manifestly not possible. Furthermore it appeared contrary to the entire course of missionary history. Again, it seemed to imply that to evangelize the world was simply to herald the good news, so "that all might have the opportunity to hear"; a view of the mission work which, while held by a few earnest and devoted workers, was considered utterly inadequate by the great majority. As set forth, however, in the quadrennial Student Conventions, by John R. Mott, chairman of the committee, it emphasized the responsibility of

each generation of Christians for its fellows in all the earth, and became a clarion call to work rather than a statement of a time limit, or a specific method. As such it has been a mighty power, not only in the student world, but in the churches, and more lately in the laymen's movement.

There was indeed not a little opposition to the whole movement. Grave and sober men were afraid that youthful enthusiasm would run away with prudence, and some religious journals questioned not merely the propriety of college men engaging directly and extensively in the work of foreign missions, but their right to do so; regarding such action as an infringement of the prerogatives of the Church. The leaders, however, soon made it evident that their real purpose was assistance, not infringement, and the results have shown the wisdom of their course.

Results.—Any summary of these results in limited space, must be defective. They include the extension of missionary interest into nearly 1,000 institutions of learning, so that whereas the missionary force at the time of its inception was recruited from a few colleges, it now represents all classes of colleges and every section of the country; the sending of over 3,000 young men and women to the field, whose interest originated in or was strengthened by the movement; it has assisted greatly in raising the standard of quality in missionaries; it has given the impulse to similar movements in other lands, and joining with the Y. M. C. A. has contributed largely to the organization and development of the World's Student Christian Federation, the Young People's Missionary Movement and the Laymen's Missionary Movement. The influence of the practical life of the movement is made

manifest by the fact that every one of the sixty-nine members of the executive committee and secretaries who have been volunteers has either gone to the field, or has been detained at home by ill health or for special service for the boards. Another result of the highest importance has been the enlargement of the supply of missionary literature, the organization of special study classes, and the general extension of information and intelligent interest, resulting in its turn in keeping the foreign missionary cause in the forefront of public notice, notwithstanding the innumerable other subjects, each of great value, that have attracted attention. In this last, undoubtedly, the Student Volunteer Movement has been but one of many factors, yet that it has been a most important one is recognized by all.

Foreign Department Y. M. C. A.—In close connection with the organization of the Student Volunteer Movement was the development of a foreign missionary department in the Y. M. C. A. As the college work of the Association had expanded so that there were organizations in over 230 colleges, and as the conferences at Northfield had quickened the spiritual life and the sense of fellowship, there arose an interest in, and a feeling of responsibility for young men, particularly for the students in mission lands. A long journey by L. D. Wishard through those lands with a vivid report of the conditions and the wonderful opportunities, occasioned the formation of a special department for the purpose of organizing similar associations, both for students and other young men. The work was commenced with characteristic promptness and in 1889 the first secretary, David McConaughy, went to India to inaugurate a work second to none in the whole department of missionary

activity. Here again there has been the constant purpose carried out with uniform conscientiousness, always to work in perfect harmony with existing missionary enterprises. As a consequence, missionaries of every denomination have not merely welcomed the workers but done everything in their power to assist and further their efforts. Indeed they have supplied a much needed and very powerful influence for harmony and union, and much of the present tendency towards the union of different missions on the field, and even of denominations at home, at least in their activities, may be traced to the presence of this factor in the different fields. An illustration is found in the fact that the Martyrs' Memorial Committee of North China missionaries, having gathered a fund to commemorate the martyrs of the Boxer war, placed it with the Shanghai Association to erect the auditorium of its building, and it was in that building that the great centenary of Protestant Missions in China was celebrated.

The work has been extended to include Japan, Korea, China, India and Ceylon, Brazil, Argentina, Mexico, Cuba, the Philippines and the Levant, while the number of foreign secretaries is seventy-four, distributed as follows: Japan, six; Korea, four; China, twenty-four; Hongkong, three; India, eighteen; Ceylon, one; Brazil, three; Argentina, three; Mexico, nine; Cuba, two; Philippines, one; Levant, one. At the same time, following the general principle of missionary work, a force of native secretaries has been trained, with the special purpose of developing the associations along lines that are peculiarly adapted to their needs. Thus these associations have not only done much spiritual work but have developed the departments found so useful in this country. Especially important has been the work among the young

men of the armies in Japan and India. The story of the Y. M. C. A. work during the Chinese-Japanese war, is one of the most interesting in the annals of missionary enterprise, as illustrating the way in which old-time prejudices can be conquered, and enemies won, if not to immediate acceptance of the Christian faith, at least to an acknowledgment of its power, and a willingness to listen to its teaching. The letters from Y. M. C. A. tents on the field were eloquent witnesses to Christian kindliness, and opened many a door hitherto closed. So too the Railroad Associations in India have served to reach many, otherwise out of any touch with spiritual things.

The Association work has grown rapidly in acceptance, not only with native merchants and professional men, but among government officials and travellers, and the latest report (1907) says that "whether we have in mind the number of conversions, the interest in Bible study, or the dedication of lives to Christian service, the past three years have witnessed unprecedented progress among the Associations in all parts of the foreign field."

World's Student Federation.—Meanwhile other similar movements had been inaugurated. There had come into being in addition to the American Intercollegiate Y. M. C. A. (1877), the British College Christian Union (1891), the German Christian Students' Alliance (1893), the Scandinavian University Christian Movement (1895), and a Student Christian Movement in Mission Lands. In August, 1895, representatives of these movements met at the ancient Swedish castle of Vadstena, on the shores of Lake Wettern, for the specific purpose of uniting in a great federation, the national intercollegiate movements of the world. The result was

"The World's Student Christian Federation." It was distinctively a student enterprise, unqualifiedly Christian; a union or federation of student movements, each preserving its own independence and individuality, for the purpose of "uniting the Christian forces of all universities and colleges in the great work of winning the students of the world for Christ, of building them up in Him, and sending them out into the world to work for Him." Gradually various student organizations were included. At the convention in Williamstown, Mass. (1897), it was announced that five others, in India and Ceylon, Australasia, South Africa, China, and Japan had joined, and at the last convention in Tokyo (1907), there were representatives of Christian student organizations in twenty-five countries. Among the results accomplished has been a more thorough investigation of the moral and religious condition of students in all lands; the promotion of good feeling between students of all nationalities, leading to a mighty influence for international fellowship and kindly feeling. Perhaps most important of all has been its direct influence, in common with the movements already noted, for true Christian unity. It has developed as no other organization or movement probably could, both the good and the weaker points in different nationalities, showing where each may learn of the other and how all are bound together in one family. The uniting of "over 100,000 students and professors of nearly forty nations, is in itself significant, but when it is remembered that this membership is composed almost exclusively of educated men, of those who are to be the leaders of the new generation," the immense power of such an organization becomes at once apparent.

This is true for the mission fields themselves. It is

not less true for the Christian lands to which these mission lands owe so much. It has been a mighty influence for good for American and English and German students to come into touch with their fellows across the oceans, or in other continents. Inspiration has come from their enthusiasm, humility in view of their spirit, and an affection which comes close to realizing the loving unity for which the Master prayed.

Young People's Missionary Movement.—The success of the student work raised the question whether it was not possible to enlist for the mission cause the same interest on the part of the great mass of young people who were willing and eager to identify themselves with any noble enterprise. In the summer of 1901, a few Christian workers meeting during a vacation, deeply impressed with the need and the opportunity in this line, arranged for a general conference in the winter. The result was the organization in 1902, of the Young People's Missionary Movement. At first its efforts were directed chiefly to developing missionary interest within the various young people's organizations through the forming of mission study classes, and the training of leaders in conferences; gradually the scope broadened to include Sunday-schools, young men's and young women's clubs and similar organizations in the churches. It became manifest also that the literature furnished by other organizations did not exactly meet the need and a publishing department developed. From the beginning the Movement received the cordial support and coöperation of the different boards, and as the work enlarged it became evident that a more complete organization was needed, and in 1907 the Young People's Missionary Movement of the

United States and Canada was incorporated. Interdenominational and international in its character, stimulating both the home and foreign activities, and wholly under the direction of the mission boards, its whole task is to prepare the literature which those boards desire for their educational work, and to train the leaders by holding conferences and institutes. It has no contact with young people's or other organizations in the local church, makes no attempt to raise funds nor to provide workers for the field. A similar movement has been inaugurated in Great Britain, and efforts are being made to develop similar lines on the continent of Europe and in several mission fields.

Other Organizations.—The Young People's Society of Christian Endeavour and the similar organizations, the Epworth League in the Methodist Church, the Baptist Young People's Union, the Luther League, etc., have all had a close relation to missionary enterprise, though not in the direct way manifest in the organizations just mentioned. Formed primarily with reference to church life in this land, they soon came to realize that mission work in one form or another is an essential factor in that life. Thus missionary meetings came to hold a definite place. Mission study classes were formed, missionary speakers secured. As church life developed in mission lands there grew up a fellowship between kindred societies organized there and the home societies, resulting in mutual help and a quasi federation, not as close as that of the students yet in its sphere not less useful. An important factor has been the numerous visits of the founder of the Endeavour Society, Dr. F. E. Clark, to the countries where mission work is carried on. A recent visit to South America has been a service of ecumenical interest,

while other visits to Africa, Australia, as well as to Asia, have thrown a light upon the missionary work, and stimulated the desire for missionary information. These societies have also had no little influence in the line of systematic gifts to missions. There are similar organizations in England, notably in connection with the Church Missionary Society, but they have not had the same development there as in America.

Laymen's Missionary Movement.—Women, students, young people, being thus provided for, there remained one class, whom the mission cause had as yet failed to secure; the adult laymen of the church. These men, the initiators and guiders of great enterprises and industries, who hold the purse strings of the country's enormous resources, were still for the most part unreached. With some notable exceptions, they gave little, and seemed to care less for the success of the work of evangelizing the world. Much had been hoped for from the Y. M. C. A. and the Student Movement, and there was a young men's department in the Young People's Missionary Movement, but in the immediate stress of the hour the leaders in missions were unwilling to wait for these young men to grow. They felt that they must reach the mature men, now. Some wealthy men in the Presbyterian Church had, since 1898, interested themselves in this line, but in 1907 a distinct Laymen's Missionary Movement was organized, somewhat along the lines of the Young People's Missionary Movement, though without some of the attendant sub-organizations for publication, study classes, etc. Several conferences were held, in different cities, the general organization being effected in New York City in February, 1907. One immediate result was the arranging for delegations of business men to

visit the mission fields, study the actual working of missions and report on its efficiency.

Need of Deputations.—The value of this has been manifest with each year of mission work. As travel has become easier, and the different sections of the world have been drawn closer together there has been an increase in the number of general travellers. These have for the most part confined their travels to the large cities where they have come in contact with resident foreigners, and have seen very little of missionary work. These residents have not been generally of a class interested in religious matters. Far removed from the restraints of home, a very large proportion have lived lives against which the missionary work was a constant, if mute, protest. When this was not the case, the engrossment of business life shut out spiritual things, and especially, the contact with a certain class of natives was not encouraging. Many a man has affirmed in all sincerity, that an honest Chinese or Japanese was a contradiction in terms, and if they professed themselves Christians it was for the sake of missionary employment or assistance. Such testimonies, coming from men who claimed to be impartial, and anxious only for the facts, undoubtedly had weight, and explained, to a degree, the wide-spread lack of interest in, if not positive distrust of, all mission work. To meet this and be able to convince the business men of America, that the foreign missionary enterprise is not a vague, impracticable scheme of good-hearted but unwise visionaries, it was felt that no method would be so effective as to secure the positive testimony of business men. Exceptionally fine opportunities were offered by the gathering of the Centenary Conference at Shanghai, and the Convention of the World's Student Federation at

Tokyo. A large number of well-known business men of different denominations went to these meetings, and since their return have borne earnest and eloquent witness to the substantial quality of the work done. Other deputations are planned, and the result, it is confidently expected, will be a great increase of practical interest in the work.

Missionary Literature.—One special result of all these movements should be noted, the marvellous increase in missionary literature. The Student and Young People's Movements have each their educational department out of which has grown a publishing house, while of general literature the supply is far beyond what most realize. The number of volumes of the text-books, particularly those of the Women's Boards, prepared by a joint committee have been among the hundreds of thousands; taking them and those of the Young People's and Student Volunteer Movements, the number put forth within the past six years can scarcely be less than a million of copies. The time has gone by when only a certain class of religious publishers invested in missionary manuscripts. They find a ready market and are an appreciable influence in the general book world. Parallel with these has been the development of missionary periodicals. From mere chronicles, they have become carefully edited journals, full of valuable information, attractively presented on almost every phase of life in mission lands.

VIII

THE MISSIONARY SOCIETY

THROUGH the preceding chapters the terms society and board have been used, to describe the associations in Christian lands for the conduct of missions in other lands. They need, perhaps, somewhat of definition or description. To many not familiar with them in their detail and their history, they seem very elaborate even artificial organisms, which have somehow come into existence, and which appear to absorb an undue amount of both energy and means. In truth they mark the normal development of missionary interest and activity.

As has been already noted, there was little or no organization in the early work of missions. Individuals went where they pleased, worked as they pleased, and were supported in different ways—some by the labour of their own hands, some by the gifts of the people to whom they went, some by the churches or communities that sent them. It does not follow that the work was haphazard; it was not, but was characterized by careful consideration on the part of those competent to judge. It was, however, to a very great degree a free work. The world was wide; the labourers were few; there was great opportunity, and little chance for friction. Missionaries, too, being workers among a people of much the same manner of life, the distinctions inevitable to-day were absolutely unknown then.

Early Efforts.—As the Church became better organized itself, it followed naturally that it should take up its aggressive work in a somewhat more systematic way. From the centers of Christian life the bishops and popes looked out over the world, saw the need of communities or openings for work, and there followed the selection and commission of workers. Still there was little that could be called organization. Enthusiastic preachers went forth from the missionary schools of the earlier centuries and from the monasteries of the Middle Ages, but their efforts were after all chiefly individual, a sort of proselytizing crusade rather than regularly planned work. As the monastic orders grew in strength they systematized their foreign labours more and more, and the founders of the Roman Catholic Church on this Continent, as well as the great missionary Francis Xavier, went out under definite instructions and with regular plans.

The early Protestant endeavours were either personal in their character, as the Danish Tamil Mission under the patronage of King Frederick IV; general agencies, like the New England Company, or ecclesiastical committees like the Society for the Propagation of the Gospel. The Moravian Church, a sort of Missionary Committee of the Whole, was and is unique in its form.

Organization.—The modern conception of a missionary society—an association of persons, voluntary or representing an ecclesiastical body, for the purpose of general missionary enterprise—appears to have originated with the company of Baptist ministers who, in 1792, pledged themselves to the support of Carey as he started out on his work. Their organization was very simple and was primarily for the purpose of collecting the funds

necessary to defray the cost of travelling and of living on the field. The resolutions adopted expressed the general purpose of the society to be the "propagation of the gospel among the heathen," and the immediate purpose the collection of subscriptions to meet the expense. The membership of the society included persons contributing £10 ($50) at one time or 10s. 6d. ($2.62) annually. The thirteen ministers present made their subscriptions, a secretary was chosen and the organization was complete. Equally simple was the form of the other societies as they came into being. There was no more machinery than was absolutely necessary to accomplish the purpose, which was twofold, the arousing of the sympathy of the Church and the raising of the funds needed for the conduct of the work on the field.

Expansion.—As the work extended, it became necessary to enlarge the scope and increase the labours of the society at home. Volunteers for missionary service presented themselves. It was neither possible nor advisable to send all who offered. There must be some selection. Such selection involved accurate knowledge of the work to be done and an adaptation of the material offered to the differing needs of the fields. There were also questions in regard to the extension of work, the places to be chosen from among the number presenting themselves. With further development came the necessity of arranging some lines of missionary policy. After making all due allowance for difference of circumstances, it was evident that there must be a general uniformity of method. While there was every disposition to allow sufficient scope for individual enterprise, and no desire to lay down unbending rules of action, it was clear that individual missionaries could not be allowed unlimited

license in carrying out any new ideas that might occur to them as advantageous. There was also a great desire to know what methods had received the indorsement of success. Could the missionary in China learn anything from the success or failure of his brother in India? There must be some means found for taking into careful consideration the various experiences and suggestions, and deducing from them some principles that should be of value to all in every field. Among the topics which thus came up were the formation of native churches; the education of a native ministry; the employment of paid teachers and helpers; the extent to which native prejudice and superstition should be regarded; the location of missionaries; salaries; furloughs; the proportion of time to be given to secular education; and so on through a long list of questions which come up in every mission enterprise.

On the home side the demands grew at an almost equal rate. As the number of missions and missionaries increased a proportionate increase in the funds for their support became necessary. This involved systematic application to the contributing churches. Those who gave wanted to know what was done with their money, and those who had friends on the mission field were anxious to hear of their welfare. All looked to the missionary society. Without going more into detail, it is evident that the present organizations, with their apparently large force of secretaries, clerks, members of committees, etc., did not spring into being at once, but were the natural result of the effort to meet the demands made upon those who at home must provide for and direct the great work of the Church in foreign lands.

The Board.—So far as the actual conduct of the work is concerned, the management of the societies,

whether in America, England, Europe or elsewhere, is very similar. In almost every case there is an executive board consisting of men or women who give their services free of charge and meet at regular intervals for the transaction of the affairs of the society, and executive officers, including secretaries and treasurers, who receive salaries and give their whole time to the detail work. There are a few societies, employing a comparatively small number of missionaries, whose executive officers receive no pay, carrying on the work in connection with other duties; and others, some of considerable size, which so apportion the responsibility of the work on the field, that the duties of the home office are chiefly confined to furnishing information and the raising of funds.

Membership.—In their general organization, so far as it has been influenced by their relation to their supporting constituencies, they differ widely. The earlier societies were practically unlimited in their membership. Any contributor of a specified amount, whatever his denomination, could be classed as a member and vote at the general meetings at which the executive board was chosen. That is still the form of the London Missionary and the Bible and Tract Societies, and most of the special organizations. As the denominational spirit increased, the membership in the societies became practically restricted to members of the supporting churches, and in some cases this was included in their constitutions. There was still little of ecclesiastical control, the individual element being emphasized. Thus, the two great Anglican Societies, the Society for the Propagation of the Gospel and the Church Missionary Society are independent of the ecclesiastical

authorities, though their membership is limited to that Church.

The American Board, the Young Men's Christian Association, the Paris Evangelical Society, the Basel, the Berlin, and most of the free societies in Europe are practically close corporations, vacancies only being filled, and there is no restriction as to the denominational connection of the elected members, although in some custom has brought about a church limitation.

Denominational Types.—With the still further emphasis on the church life, there appeared the conception of the Church as a Church doing its work. There is a slight difference in the statement but the principle is the same.

The Methodist societies of this country and Great Britain are the direct creation of the highest ecclesiastical authority in the different bodies, and are answerable to them, but once constituted are practically independent in their action. In the Presbyterian denominations and the Protestant Episcopal Church in the United States the theory is that the boards are really "the Church" acting through a certain number of persons made into a corporate body merely for convenience and in order to satisfy legal requirements as to the holding of property, etc. This is, too, the conception that rules in the State Churches of Europe, and the Lutheran Churches in the United States. The theory is carried out with different degrees of insistence in different branches, but in general the Presbyterian and Reformed boards are the executive committees for foreign missions of the various General Assemblies, or Synods. In the Protestant Episcopal Church the constitution of the Domestic and Foreign Missionary Society provides that it shall comprehend

"all persons who are members" of that Church. The society itself is the executive form of the Church.

This, it is evident, is essentially the same as the theory of the Roman Catholic Church, so far as the society is concerned. The difference lies in the diametrically opposite views as to the Church. In the Roman Catholic Church, it is the hierarchy; the individual member has no share or responsibility. In the Protestant Churches, the total of responsibility rests with the individual members of the Church, and by a system of delegated authority each such member has not merely an interest in the work of the Church but a vote in its management. This last view has been rapidly gaining ground, even among the denominations that emphasize most earnestly the principle of individual responsibility. The American Board has steadily enlarged its corporate membership, and at the same time made provision for delegate membership. The same tendency is manifest in the Baptist boards, though in a somewhat different way, to meet the different conditions. Their membership being already restricted to the denomination, but within those bounds unlimited, there is arising a desire to have the activities of the churches controlled by the churches, rather than by mere individualism.

Administration.—Within these general lines, there has been a great variety of special forms, the trend being in almost every case towards some sort of representative government of the societies. In many cases where they started in the extreme of individualism, the representative system has become well established. A notable instance is found in the two denominations known as Christians and Disciples of Christ. In their origin, both empha-

sized the individual church so strongly that they scarcely allowed fellowship of the churches. Delegated representatives of those churches meet at stated intervals, and elect persons to conduct their missionary operations for them, until the next meeting. On the other hand the independent societies have been almost forced to seek for constituencies. Thus the Bible and Tract Societies are constantly before the various ecclesiastical bodies, to secure their endorsement as really their representatives in a particular type of work. The Christian and Missionary Alliance, a purely missionary society with no ecclesiastical or even church relations, has established its branches all over the country, and in very many cases these branches have developed into churches, which, while avowing absolute independence, are becoming more and more closely affiliated if not associated, in support of what is practically the parent society. Probably the most loosely conducted missionary work is that of the Plymouth Brethren. They not only refuse to recognize any missionary society, but have no definite ecclesiastical organization. Their missionaries have gone into every portion of the mission world and conducted their work, often so quietly that their very existence has scarcely been known until they had gone and the little company they had gathered remained to emphasize their separativeness from others. Some have done a notable work, as Groves, the first missionary to Bagdad, who was afterwards associated in counsel if not in organization, with Duff and other leaders in India; F. S. Arnot of Garenganze, in Africa, and many more who have gone into distant places.

With some similar exceptions, the trend of the missionary society has been everywhere to identification

with some ecclesiastical body, and to act as its agent or exponent in the conduct of its missionary enterprise.

Denominationalism Emphasized.—The result of this trend has been primarily in many cases to emphasize denominational ambitions, with the not infrequent result of occasioning denominational rivalries and collisions. Ultimately, however, it has proven a mighty power for denominational coöperation and church harmony, even church union. As missions of different societies were established in the same field, it was inevitable that there should be rivalry and in some cases even serious interference. Perhaps the most notable instance was that furnished by Japan (see chapter on Japan). At one time there were seventeen societies at work in Tokyo. Each presented its claim for funds to its constituents with all the vigour possible, and in most cases the general impression left was that, if that particular mission was not supported, the capital of Japan would remain unevangelized. The absurdity of this was soon apparent, particularly in so prominent a place, and it was not long before the societies realized that some arrangement for coöperation must be made.

Lay Element.—The first step was the introduction into the directorates of the societies of a different system of election and in some cases, if the term may be used, of a more non-ecclesiastical lay element. It is a mistake to suppose that ecclesiasticism is confined to the ministry. There are laymen who are far more hierarchical than the average clergyman, more anxious for the advance of the Church as a Church, and once settled in ecclesiastical ruts it is harder for them to change. That a thing has once been done successfully is in itself sufficient reason why it should be repeated. If an exper-

iment has once failed, it has failed for all time, no matter how conditions may have changed. There was a considerable element of this type in the societies, whose influence was increased by the fact of its permanency. The ministerial element, through changes of pastorates, constantly varied. The lay element remained, and being reëlected year after year came to feel a sort of proprietary right in the preservation of the old order. As the demands for the support of missions became more insistent, they attracted the attention of a different type of laymen, men who in the conduct of their own business had no reverence for a system because it was old, and were eager for new experiments. The result was the general adoption, in the organization of the boards, of time limits, by which there was a constant infusion of new blood. Undoubtedly this had its disadvantages. Not a few men who had made fortunes in business, were elected to the boards on the assumption that the same qualities that made a man successful in manufacturing or mercantile lines, would fit them for a mission enterprise, which is not always true. Still the general effect has been good, and the mission board of to-day will compare very favourably, to say the least, with the directorates of business corporations.

General Conferences.—The second result was the adoption of a general system of conferences. However eager they were for the prosperity of their own enterprises, the officers and directors of the societies were earnest Christian men who looked upon their office as a divine trust, to be used for the extension of the kingdom of God. Economy of funds, of labour, were in their view prime elements in the fulfillment of this trust. To secure this it was essential that each should have the benefit of

the experience of others. Other influences also were felt, the demand for more of coöperation and less clashing on the field, as well as the growth of the sentiment of church union.

There had been a number of conferences, but they were inspirational rather than executive. In the spring of 1854, on the occasion of Dr. Duff's visit to America, there was a Union Missionary Convention, held in New York, followed by one in London in the fall of that year. The next was in Liverpool, 1860, but there was no other until 1878, when one was held in Mildmay, London. That was so successful that it was adopted as a general principle that there should be one every decade. In accordance with this, one was held in London in 1888, and the twentieth century was ushered in by the Ecumenical Conference on Foreign Missions in New York City in the spring of 1900. The chief result of these conferences, so far as the societies themselves were concerned, was that they were brought into closer contact, with the result of greater fellowship, and the recognition of mutual aims, needs and methods. Differences were crowded out of sight by the great unity of the work; denominational rivalries waned; Christian unity appeared more prominent. The one drawback was that even this great company of Christian workers, each recognizing the other's sincerity and devotion, could not lay aside certain dogmas and meet together around the Lord's table in communion service. Two other results, of prime importance, were achieved. The Church as a whole had an object-lesson of the magnitude of the mission enterprise, the great force engaged in it, and the magnificent results already secured. The non-missionary world was also forced to take note of the same facts, and the effect upon

individuals, communities and even governments was most marked. Since then as never before has the work of missions been recognized as a useful as well as a positive, aggressive force in the world.

Coöperation.—Meanwhile another movement had started along somewhat similar lines, less spectacular but in some respects more effective for securing the maximum of efficiency on the part of the societies, with the minimum of waste and expense. Largely under the influence of the demands from the foreign field and the needs of home mission churches, there had arisen in several of the families of denominations, movements for coöperation and federation, with the ultimate hope of organic union. Chief among these was The Alliance of Reformed Churches holding the Presbyterian System, first organized in 1875, and which had gradually gathered strength and influence. In 1893 at the suggestion of the Council of the Western Section, the representatives of the various Presbyterian foreign missionary boards met for a conference in New York City, largely under the influence of a few laymen ; a number of other missionary societies were invited to a similar conference, which was to immediately follow. The sessions of each conference lasted through a single day. The topics in the general conference had to do with the development of spiritual power both at home and on the field, and the relative importance of evangelistic work. The next year another conference was held, with a series of topics touching still more closely the actual needs of administration, such as self-support of native churches, the qualifications of candidates, etc.

Annual Conference.—From this time on this Annual Conference of the Foreign Mission Boards of the United States and Canada has been one of the most

valued factors in the conduct of mission work. Each society has brought to the discussions its own experiences, its own questions, and all together have considered what would best advance the interests that all had at heart. Mutual acquaintance has strengthened mutual respect and confidence. There has been no fear of holding to honest convictions or lack of courtesy in recognizing divergence of views, but out of it all have developed wiser counsels, broader views, and more united action. The single day session increased to two days and that time even is found to be all too short for the subjects that demand earnest attention. It was this conference that had in charge the Ecumenical Conference of 1900, already referred to, when for ten days, the largest auditorium in New York City was packed to the doors, while overflow meetings were held in several of the neighbouring churches. Among the various influences tending towards Christian fellowship in the foreign missionary enterprise, and the most effective means of carrying it on, probably there is no one that is stronger than this annual conference. Partly as the outcome of these conferences of the boards, there has grown up a system of conferences, in which the different boards meet with new appointees and those returning to their fields of labour for a period of mutual advantage; these have been most helpful in a great variety of ways.

International Missionary Union.—The great student conventions have been a mighty power, but reference here may be made to one of a somewhat different type, where missionaries meet for a week to review past experiences, learn of present conditions, and take an outlook on the future. The International Missionary Union, founded by Dr. J. T. Gracey in 1883, has con-

tributed no small share to the increasing power of the bond of fellowship and union in mission work, while its sessions at Clifton Springs Sanitarium, have been a delight and refreshment to all.

Women's Work.—Reference has already been made to the growth of the different forms of Women's Missionary Societies. In their organization these have varied considerably. Such as are independent are conducted on much the same principles as the denominational boards or societies. Usually, however, they are practically aid societies, for the collection of funds, usually for specific lines of work, under the general direction of the larger organizations. Rarely they have commissioned and located their own missionaries. Within the last decade there has been an increasing feeling that the time of their usefulness as separate organizations is passing, and in the interest of economy of administration and efficiency of work there should no longer be the distinction between the two departments, and that the work for women should be represented on the general boards by women. This has already been done in the English Society for the Propagation of the Gospel, and the subject is being agitated in regard to other boards, as in line with the general desire for the reduction of administrative expense.

Administrative Expenditure.—This question of administrative expense has occasioned no little discussion, with very varied statements, most of them very wide of the mark. All sorts of tables have been presented showing the percentage of total income expended in the conduct of the societies. A popular claim has been made that "it costs a dollar to send a dollar," and in reply it is shown that the different societies expend variously from

five to eleven per cent. on their administration. The fallacy of any such figures appears the moment they are analyzed. No two societies conduct their work in just the same way, and consequently no two agree in the items on which the percentage is based. Again there is great variety of view as to the relation the society holds, on the one hand to the churches at home, on the other to the mission on the field, with an inevitable variety in the size of administrative force employed. As a rule, each society has accorded its system to the conditions of the supporting constituency and the character of its work on the field. Especially within the past few years, there has been very careful and thorough study of the situation, and wholesale comparisons are generally based upon imperfect knowledge.

Complex Duties.—The missionary society has also not escaped the general cry for consolidation, centralization of authority and, as it has been claimed, consequent increased efficiency. So far the foreign administrative boards have been less affected than those concerned with home evangelization. One reason has perhaps been, the very varied duties of a foreign missionary society:—a vast employment agency; a publishing house, the compeer of the great firms of our cities; a trust company handling large sums of money, only a portion of which is for its own work; a purchasing agency; a relief commission; a board of education, medical aid and general philanthropy; a social reform bureau; a bureau of information, scientific, archeological, ethnological, political, as well as religious; all these and much more, in addition to, and subsidiary to, its main purpose of extending the knowledge of salvation in Jesus Christ. To centralize such a complex administration, as the busi-

ness of a life insurance company can be centralized, in one head, has been considered scarcely feasible. And when to all this is added the fact that all the large societies deal not with one race, but with many races, totally different from each other, the absolute necessity of much the same plans as are employed, and the use of much the same means, becomes apparent. In no one department of activity, religious or secular, has the wisdom and economy of a wise but generous expenditure in administration been more apparent.

Honoured Workers.—The largest, most aggressive, most influential societies have always been those, whether in England, Germany or the United States, that have enlisted in their active service the largest number of able men, men for whom the position offered by the society was in a very real sense as true a sacrifice as that of most who go to the foreign field. It is right to pay all honour to those who at the front are bearing the burden of the day; but not less important a part is played by those who in the heat and stress of the strenuous life of the West, hold up the hands of those on the field. While the names of Carey, Morrison, Paton, Judson, Gordon Hall, Perkins, Bingham, Hannington and a host of others are well remembered; close beside them must remain those of Venn and Haweis, Andrew Fuller, Chalmers, Dr. Worcester, Rufus Anderson, Leighton Wilson, F. F. Ellinwood and many more, without whom the efforts of the pioneers would have availed little.

Faith-Power.—Here too it is well to call attention to the dominance of a robust and earnest faith, in the conduct of these societies. It has been the moving power in all. In none perhaps has it been more conspicuous, than in the history of the Church Missionary Society

(C. M. S.) of England. In 1841–2 the society faced an alarming financial crisis, but taking the ground that in God's work they should go forward, not backward, were able the next year to report a largely increased income. A decade later, when a committee announced that it was "not to aim at occupying with more talents than God in His wisdom has been pleased to dispense," the answer was made that the "talents" God gives a missionary society are "men," not "money," and if He sends the men it is reasonable to believe that He will send the money for their support. So it was declared to be the policy of the society "to accept any number of true missionaries, who may appear to be called of God to the work." Twelve years later, under heavy stress, the policy was forgotten and abandoned, with the result of a famine. Partially acted upon in 1874, dropped again, then reaffirmed in 1887, and carried through the remaining years of the society's history, it is to-day the key to its success. Not that it forgets means. No other society in the world is as progressive in its adaptation of every possible method of arousing and sustaining interest. But underlying all the plans, constituting the motive power of all the machinery, in that and in all the sister societies, is the consciousness that they are working for the kingdom of God, and that consecrates and sanctifies the labour.

IX

THE MISSIONARY AND THE MISSION

IN no one respect, perhaps, has the development of missions been more marked than in the agencies employed on the field. The early missionaries were, for the most part, men not specially set apart for the work. There were a few such, following the example of Paul and Barnabas, but the spread of the gospel during the first two centuries was accomplished chiefly by individuals who combined preaching with their regular business. With the development of ecclesiasticism in the Church, the missionaries were all clerical and directly connected with some church or under the orders of some bishop. This rule extended throughout the Middle Ages and the post-Reformation Roman Catholic missions. The missionaries were among the best educated and the most earnest of the Church, and the roll, including such names as Augustine, Columba, Ulfilas, Cyril, Methodius, Ansgar, Raymond Lull, Xavier, and many of the leaders in Canada and this country, is one of which the Church may well be proud.

Educated Missionaries.—The early Protestant missions did not lay much stress upon ordination. Dober and Nitschmann, the Moravians, appear to have been laymen, and quite a number of those first sent out by the London Missionary Society and the German societies were men not merely lacking ordination, but compara-

tively uneducated. The idea apparently was that the heathen world in its ignorance did not require the best of intellectual ability, if only there was a true and deep spirituality.

The fallacy of this position was soon exposed by Carey, Morrison, Gutzlaff, and other pioneers, but it required nearly a century for the Church at home to come to a realizing sense that the best was none too good, and that the finest ability in every department found ample scope. Perhaps no single event, or even combination of events, had such a powerful influence in this direction as the Parliament of Religions in Chicago in 1893. That has frequently been referred to as a colossal blunder on the part of Christian men through its introduction to America of the wiles of Oriental sophism, its practical misrepresentation of Oriental religions, its degrading of Christ to the level of Oriental sages. That all the results were not unmixed good is probably true. One effect it had, however, of immense value. Its galaxy of Hindus, Moslems, Buddhists, Confucianists, Shintoists, gave the American churches an object lesson as to the type of minds the missionary has to deal with, and since then there has been much less heard of the idea that any man, if only he is pious, can succeed in foreign missionary work. So too it has come to be more generally understood that to reach and teach even the most savage tribes requires talent of the highest order. To learn a language, with no help of dictionary or grammar and reduce it then to writing is a task even greater than that of Ulfilas with the Gothic. More than that, to re-create conceptions of God and truth dormant through successive generations, sometimes even to create them, are tasks of no less difficulty than to meet the astute reason-

ing of a Brahman or the calm superiority of a Moslem. There are hostile governments, too, to be met, social customs and prejudices to be overcome, practical difficulties of all kinds to be surmounted, so that it is seldom that any man has any sort of talent that he does not find use for, and not a few have developed under the stern necessities of the situation, capabilities which neither they nor their friends had ever dreamed that they possessed.

Lay Missionaries.—This demand for men of education and training resulted in the practical limitation of the missionary force, at least in great part, to the ministry, as they were about the only class available. The lay element was, however, not unrecognized. There was printing to be done, providing the Bible and a religious literature for the people, and S. Wells Williams in China holds a place second to none in the annals of missionary attainment, not less for his subsequent high position than for his earlier contribution to the success of the cause to which he consecrated his life. The Arabic-speaking world owes a debt of gratitude to Homan Hallock, of Beirut, as well as to Eli Smith and Cornelius van Dyck, for the version which is used over all Asia and Africa. Alexander Mackay, the engineer of Uganda, ranks close beside Bishop Hannington.

Gradually as the work enlarged, and it became necessary to purchase or build houses, churches, schools, etc.; as expenditures increased and the care of funds became one of greater responsibility, there was more call for business men, and nobly did they respond. One such man, on the highroad to preferment in one of the most successful railroads of the West, left all chance of business fortune to take charge of the financial and business part

of certain missions, and he is by no means the only one who is making similar sacrifices.

As education broadened in the home lands, and the ministry held less of a monopoly; as also the work branched out on the field, along educational, medical, industrial lines, the proportion of unordained men increased rapidly. They went out as teachers, physicians, Y. M. C. A. secretaries, and to-day the distinction between lay and ministerial missionaries is little evident.

Women Missionaries.—One of the marked features of modern missions is that they have recognized so fully the ministry of women. The early Church honoured them in the home life and to a degree in the church and community, but never thought of sending them as missionaries. In the Middle Ages the dominant ecclesiasticism made such a thing impossible, and on the first Protestant missions men went alone. With Carey and his immediate successors there came a change. The family and the home were recognized as genuine evangelizing agencies, and the story of the devoted women who accompanied Moffat, Judson, Newell, and many others is one of the most inspiring in the history of the Church. Theirs was a double duty. They exemplified the power and beauty of a Christian home in the care of husband and children, and they came close to the hearts of those who had been left in the lowest degradation as none others could. It soon became evident that the work for woman needed additional workers, and it was not many years before single women made application for appointments and were sent to do a service of the highest type. Such women as Fidelia Fiske in Persia, Eliza Agnew in Ceylon, Miss Aldersey in China, did noble service, and it was largely due to their testimony

that the enthusiasm of women at home was aroused, resulting in the establishment of women's boards, already referred to.

Classification.—According to the tables published by the *Missionary Review of the World*, a comparison between the years 1905 and 1908, shows that the proportion of ordained missionaries has fallen from about thirty-four per cent. to thirty-one per cent., the place being taken chiefly by the laymen who have advanced from twelve and one-half per cent. to fifteen per cent., the balance being in favour of the women who have advanced from fifty-three per cent. to fifty-four per cent. In this the wives of missionaries are included, forming about thirty-one per cent., the remaining twenty-three per cent. being unmarried. The British and American societies have about the same proportion of women, slightly in excess of the percentage of the total; the European societies show a smaller percentage. Of laymen by far the largest percentage, twenty-four per cent., are sent out by the English societies, the China Inland Mission and North Africa Mission taking the lead. In these also there has been the largest proportion of unmarried men. The tendency in the American societies has been to discourage the sending out of unmarried men except for special pioneering work, or under peculiar circumstances, the general position being that the married man with the comfort of a home was likely to do longer and better work, while the actual work of the wife and the uplifting influence of the Christian home rendered the custom most effective.

Qualifications.—Into the subject of the qualifications of a missionary, it is impossible to enter here. Those qualifications vary with the field and the peculiar nature of

the work to be done. The one essential in every field and under every condition has been again and again proven to be earnest, aggressive Christian faith, true devotion to the work of bringing men to the knowledge of Christ. Without this the finest intellectual abilities have uniformly been worthless. As there has come to be a clearer comprehension of the actual situation on the field, the societies have been more and more careful, even rigid, in their examination of persons who have either applied for appointment or who have been recommended, with the result that the present force is as carefully picked a body of men and women as could possibly be found.

Support.—The question of the equipment of missionaries has given rise to much discussion and has passed through many stages. Christ sent forth His disciples two and two, and instructed them to depend for their living on those they found where they went. Paul worked at his trade and would be chargeable to none. Most of those in the early Church who went everywhere preaching the Word did so at their own charges. With the development of the Church the missionaries looked to those who sent them for support, but thought of receiving no more than the bare necessities of living. Roman Catholic priests and monks had their support from the general funds of the Church. Ziegenbalg was supplied fully and comfortably by the King of Denmark. The two Moravians received from Count Zinzendorf only about two and a half dollars apiece in addition to the three dollars they already had. Carey expected on reaching India to pay his own way, but found circumstances so different from his anticipation that he gave it up. Since then the custom has been to meet all the expense requisite to se-

cure for the missionaries a comfortable living, meaning by the term such a living as, without extravagance, will keep them in good health and in such condition that they can work most efficiently. It is evident that the sums necessary for this must vary very greatly in different countries, and even in different parts of the same country; it is more expensive to live in cities than villages. Personal conditions must also be taken into account to some degree. After much consideration the societies have each adopted a system by which the amount given is graded according to the needs of each. This is ordinarily called a salary; a more appropriate term would be an allowance, as there is no element of compensation in it; it is simply a support. It should be said that a considerable number of missionaries, especially English, meet their own expenses, or are able to add to their allowance from private funds; also, many receive gifts from friends. If examined carefully, it will be found that the reports of missionary extravagance may almost invariably be traced to such instances; to the belief, long since discarded by the most experienced, that missionaries should live like the poorest people among whom they labour, or to ignorance and misstatement of fact.

Numerous attempts have been made to lessen the cost of supporting missionaries on the field, and certain societies have sent forth men with no pledge of support, merely the promise to send whatever should be contributed. The experiment has not proved generally successful. There have been not a few cases in which such missionaries have been cared for by representatives of other boards, and their own societies have come to realize that after spending considerable money in getting a mis-

sionary to the field and supporting him while getting the language, the cheapest as well as most efficient method is to insure him a comfortable living.

Self-Supporting Missions.—Of a somewhat different character are, or rather have been, the various attempts at self-supporting missions, especially those of Bishop William Taylor, of the Methodist Episcopal Church, in Africa, India, and South America. The theory of these has been that the missionaries, after arrival on the field and after being supplied with certain equipment and material, should, by various methods,—teaching, agriculture, trades, etc.,—support themselves. This is not solely a question of expense, but with a view to assisting in the development of such enterprises among the surrounding people. The fact that they have proved failures has been due not so much to the falsity of the general principle, as to the fact that the missionaries themselves were unable to stand the strain of the effort to go without the equipment that was needed to enable them to adopt such a manner of life as was suited to the conditions surrounding them.

Conditions of Life.—On this point again there has been considerable change. In the early Church missionaries went among those of like manners and customs as themselves. Even later the difference between the Asiatic and the mediæval monk was not so great as to make it difficult to preserve some sort of common life. Under modern circumstances that is impossible. The contrast between an American home and the Hottentot kraal, the Kurdish tent, the Indian or Chinese village hut, are beyond the conception of those who have not seen them, and the difference in dress, and even food, is often not less great. To adopt these latter in not a few cases

means to lay a strain on physical and nervous endurance, of the severest type. Thus one of the most serious questions confronting missionaries has been, how far it was best for them to accord to the customs of the country, and how far they ought to preserve the mode of life with which they were familiar. As was to be expected, there have been a great variety of experiments, which cannot here be even alluded to. The general result has been that missionaries in most countries preserve home habits of life so far as possible without antagonizing the people among whom they live. In some cases they adopt certain native customs, styles of dress, etc., especially in China, but only where to insist upon their own would raise hostility and endanger their work, if not their lives. Efforts to adopt native manners have, as a rule, failed to accomplish the end sought, and in many instances have worked harm to the missionaries, while, on the other hand, the unostentatious but frank setting forth of American or English home life has done much to elevate the ideas of the people and stimulate them to a better life.

Furloughs.—In regard to missionary service there has been an apparent change. When the missionaries went out in the early part of the last century, friends bade them farewell, expecting not to see their faces again. Mission work was undertaken as a lifelong service, and the separation from native land was looked upon, except for special reasons, as permanent. To all appearance that has passed away. It is now the custom in most missionary societies to grant furloughs every few years, the length of the period of service on the field varying from five to ten years. This practice, as others in the conduct of missions, is the result of experience, and expresses the

conviction that in the long run that method which secures the most effective service, is the most economical of ability and strength.

Adaptability.—The missionary, however, is not a mere individual, free to do as he pleases, without regard to others. He is a representative of the society that sends him out; he is also one of a company of missionaries, each one like himself with ideas, ability, judgment. While it is true that there is probably no line of life in which there is such opportunity for the fullest development of the individual, it is also true that there is no enterprise in which what has come to be known as "team work" is so absolutely essential to the best success. Many a man of fair ability, as adjudged at home, has on the field, under the pressure of heavy responsibilities and superb opportunities, developed an altogether unsuspected power; and on the other hand, not a few men who have gone to the field with great flourish of trumpets and with high expectations, both on their own part and by their friends, have attained very mediocre success. In almost every case of such comparative failure, it has been due not so much to defect in the missionary's ability as to his unwillingness, or incapacity for adaptation to the circumstances and needs of the work. The man who is willing and glad to do anything, however insignificant, even menial, if it be needed, is the man who can do anything even of the highest and most difficult. To quote the veteran "Father" Goodell, when a young missionary complained that he came from America to preach the gospel, not to keep accounts, "The disciples were serving the Master just as truly when they went to get the donkey, as when they went two and two to preach."

Unity Essential.—In the face of the mighty problems that face the small, even minute missionary force, amid the hordes of those who not only do not care for him but who oppose and in some cases even hate him, it is absolutely essential that all stand together, work together. There is indeed something magnificent in the sight of Livingstone threading the jungles of Africa alone, of Gilmour going from village to village among the Mongols alone; yet it may be doubted if Livingstone could have done what he did, but for the Moffat home, and the fellowship in the times of rest; while Gilmour constantly came back to Peking for recuperation, not perhaps so much of physique, as of mind and soul. Here is the chief cause of the almost invariable failure of independent missionaries to accomplish anything positive in breaking down the mighty wall of opposition that they have to meet. They are like single soldiers in face of a mighty army, easily overborne. The great victories of missions have been won, not by one here and another there, but by companies standing together, working together, presenting a united front, giving an object-lesson of mutual helpfulness. Thus it is that missions have been formed everywhere on the field.

The Mission.—The term "mission" is used in a variety of senses. Sometimes, and that is in the main the historical use, it is applied to a particular effort, as missions to the Chinese, to Moslems, zenana missions, medical missions, industrial missions, and the like. Another and more technical use has grown up, and is that found in the reports of missionary societies and generally employed in ordinary reference to the work on the field. In this sense a mission is an association of missionaries of a particular society, occupying a certain territory. It

is not a corporate body, as is the board at home, but rather a branch or auxiliary of the board, organized for the more methodical conduct of the work on the field, and for the decision of such questions as cannot conveniently, or need not, be referred to the society. It has been composed usually of the male members of the missionary body, although the question of the admission of women has been agitated, and in some places they are allowed a vote on general matters, as well as matters peculiarly within their province. The organization of the missions has been to a considerable degree a development, as in the case of the boards. At first they were little more than associations for mutual consultation. A secretary and treasurer were appointed to facilitate communication with the home board. Gradually, however, important questions came up which must be decided on the field, *e. g.*, the location of missionaries and the apportionment of work, the selection of new fields, the employment of native assistants, the formation of churches, the adoption of policies, etc. There was, too, the preparation of estimates and the apportionment of appropriations. In almost all matters an appeal is possible to the home board, and estimates are always so referred, but the decision of the mission is seldom reversed. The mission, in most cases, meets annually at some station. Sometimes all the missionaries are present, sometimes delegates represent the different stations.

The Station.—The mission station is an integral part of the mission, formed and conducted on the same general plan, only more circumscribed. Generally located in a city, its field includes a considerable section of the country around. An outstation or substation is subordinate to the station. It is ordinarily not the residence of

a missionary. These terms are indeed not used in the same sense by all boards, and the organization of different missions under different societies has varied not a little, and very much of the difficulty that has been experienced on mission fields has been due to the different organization and conduct of missions.

Just as the missionary is not a mere individual, free to do as his personal judgment—or caprice—dictate, so the mission is one of a larger fellowship of missions, and if "team work" is essential in the one case, much more is it in the other.

Conflicting Methods.—As the societies first sent out their representatives, the world was so wide that there was no thought of possible clashing of interests. Each went to whatever part seemed, on the whole, most attractive. The result was, especially in India, China, and Japan, that a number of societies were represented in each of the larger centers, from which work could be extended easily into the surrounding country. Had the societies represented churches of the same doctrine and ritual, this would not have occasioned so much difficulty; but the denominational differences projected themselves into the mission field, and Baptists, Presbyterians, Methodists, Episcopalians, etc., found themselves appealing each to something of the same constituency.

The mere divergence of ritual or form of government would have been of less moment, but the different methods adopted by different boards not infrequently worked havoc. One mission, laying special stress upon self-support of the native Church, and urging upon native helpers to live on the mere pittance that the congregation could give, found itself close neighbour to a mission that, with equal conscientiousness, took a very different

view, and paid its helpers much higher salaries. The discrepancy in income could not well be explained, and not infrequently the result was the loss of valued workers, who could not see why they could not do just as good work in the service of one mission as another. Were they not both Christian? So again there was great diversity of methods. One mission emphasized education, had a fine body of schools. Its neighbour either could not afford the money, or considered it an unwise, or at least unnecessary, expense. The result was lack of harmony, pulling apart where they should have pulled together. Most serious of all were the divisions that built walls of separation about the Lord's table. That servants of the same Master engaged in the same work, should refuse communion with each other, has been and unfortunately still is true. The acme of the evil comes when representatives of any one denomination deliberately enter the mission field of another denomination, with the clearly defined purpose of dividing its churches, and weakening its attack upon what is in truth the common foe.

Comity.—The recognition of the evil has, however, brought its mitigation, and in many cases its cure. The first remedy proposed was comity, merely another name for courtesy, manifested in absolute recognition of each mission's right within its own territorial limits to conduct its work as it saw fit. Then came the question of assigning territorial limits, but the impracticability of this scheme became easily apparent. Moreover whether recognized or not, there was a definite advantage in the proximity of diverse methods. Monopoly has always been dangerous, in religious work as well as in other departments of activity. There is a very positive value in the "provoking

one another to love and good works," and weak points are much more carefully guarded when open to another eye.

Organic Union.—This method having practically failed, at least in the most serious cases, the remaining method of mutual conference was adopted, with the result, not only of lessening friction but of securing much greater effectiveness. It was the beginning of "team work," and in China, Japan and India its results have been manifest in some of the most notable gatherings in the history of missions. Out of them have grown not only harmony of feeling but unanimity of action, and combination of forces. It was given to the foreign missions of the churches to lead the way in organic union, first of those most nearly allied, and gradually of others. Not that the missions lost their identity, but the churches connected with them were merged until, first the Presbyterian and Reformed, then the different Methodists waived their minor differences, and many think the time near at hand when others shall join, and the divisions of Western Christendom shall disappear from the new Far Eastern Church.

Government Relations.—The greater part of the specific work of the missionary and the mission comes properly under the head of methods of work; yet there is another department of missionary relations in which the mission as an organized body has done great service. Missionary work has been mostly conducted in lands whose governments were hostile, and even where they were not really hostile they were unfriendly, as in the earlier years in India. To meet that kind of opposition single-handed, has always been very difficult. The combined influence of a corps of able men, united in a

definite organization, has often accomplished what would have been impossible to a mere aggregate of individuals.

The relations with such governments have often been very delicate. They have not been slow to realize that the principles of missionary preaching and teaching infallibly result in independence of thought and action, and an intelligent appreciation of the rights of the individual against the tyranny of the government. To further such development was simply to sign their own death warrant. Hence every form of opposition that was available has been used to hamper and thwart missionary work where it could not be crushed out. Fortunately, in the majority of missionary lands, foreigners have been under the protection of their own governments. It has, however, been the policy of Protestant missions to fall back upon this as little as possible. Obedience to the law of the land, however severe or unjust, so long as it did not call for denial of faith, has been the rule, with the result that the relations between missions and officials have been in most cases more friendly than might be supposed, and not a few who have really sought the welfare of their people have come to look upon the missionaries as friends and have consulted with them repeatedly in regard to matters within their jurisdiction.

Some of the most perplexing and trying situations have been those where a really friendly government finds itself in a strait between the aggressive missionary on the one hand, and the bitterly hostile native enthusiast on the other. No one who has not some personal acquaintance with Oriental peoples can realize the dangers of turbulency among them when religious fanaticism is aroused. It is not strange that foreign rulers become sensitive, sometimes to the verge of cowardice, and restrain what

they might with even greater safety encourage. In all such cases the mission as an organization becomes of great value. Its corporate utterance is far more effective than any number of single voices, and whether for restraint of individual enthusiasm or dignified protest against injustice, it has many times proven its value.

Fellowship.—Perhaps, however, the chief power of the mission is in its fellowship. There is not a more overpowering sense on the mission field than that of the mightiness of the forces arrayed against the kingdom of God, and the comparative, or apparent, feebleness of the forces of that kingdom. Workers in the slums of our great cities at home or in the wide territories of the West and North and the great masses of the South feel it. Much more do those in Africa and Asia, or on the scattered islands of the Pacific. To meet and confer together of success or trial, of danger or prosperity and to feel the touch of kindred spirits, is a mighty element in the courage that holds men and women true to their work. Then, too, there is need of conference on questions of general policy. Such conference is not always harmonious in its progress, and while under the stress of the great importance of right decision individual judgments become accentuated, divergence of view is seldom carried beyond the decision. A veteran missionary who had argued long and earnestly, with tears in his voice if not in his eyes, against a proposed action, when the decision was adverse, said with a smile, "I think it a mistake, a great mistake, a serious mistake; but—I am going to do my best to make it as little of a mistake, and as much of a success as possible." A visitor at a mission meeting said once, "If I wanted a positive proof of the actual presence and dominating influence of

the Holy Spirit, it would be sufficient to attend a meeting of the ——— Mission."

The missionary in the daily trial and multiform duties of the station life, on the road from village to village, in the crowded meeting, learns much of the practice of the presence of God, but there are few places where that presence is so realized, as when with those who labour with him he stops to commune of the things of the kingdom, gain wisdom for his action, strength for his faith, sweetness for his life, power for the work before him, in the mission meeting.

X

EVANGELISM

FROM the preceding chapters, it will be manifest that the actual conduct of the work on the field has been very diverse in its form. It has been therefore frequently assumed that there was like difference in substance; that the representatives of societies working in different countries, or in the same country, under varying conditions, have not merely employed diverse methods, but have not had the same purposes in view, involving sometimes radical differences in the conception and plan of the work, and all these have been not infrequently so emphasized as to occasion, with some, the conclusion that the general missionary work is rather kaleidoscopic in character, and offers to the thoughtful non-Christian a confused mass of creeds, rituals, and ecclesiastical organizations, quite at variance with his own centralized and, in general, harmonious religious system. Undoubtedly this divergence has been exaggerated by the opponents of missions, Christian as well as non-Christian. The actual disadvantages on the field have been far less numerous and disastrous than some have claimed. Still, when all allowance is made, it remains unquestionably true that there has not been the harmony that there should be.

Science of Missions.—There was at one time considerable discussion as to a possible science of missions, which might minimize the difficulties, obviate some mis-

takes, and help to bring all the different forces into harmony and possibly into unity. More recently there has been less said on the subject. In the first place an exact science of missions, in the sense of the term as usually used, is recognized as an impossibility, from the very nature of the questions involved. Individual character, sin, repentance, and salvation cannot be classified. Again, the work of missions depends for its success at least in its earlier stages and to a considerable degree later, upon the artistic rather than the scientific temperament. The presentation of the gospel message requires above everything else the power of sympathy, and many a very unscientific man has made a most excellent missionary, while some very clear thinkers have had little success. On the other hand, especially in the later development of the work, certain facts have become apparent, which when properly interpreted and arranged, present a basis for harmonizing many divergencies and furnish some general principles which not only guide to new action but put the experience of others at the service of all. Such a coördination of facts and statement of principles, might well form a science of missions. Within the limits of these chapters nothing more can be done than to indicate, and that chiefly historically, the lines such a work might follow. To perfect it would require at least a volume.

Motive.—Taking up first the object and purpose of missionary work, what is it that these missionaries have sought and are seeking to do, and what is the motive that has actuated them and those who have supported and encouraged them in their work? It is a singular fact that if one were to examine the constitutions of missionary societies he would find a considerable diversity of

opinion, or at least of statement, on this very point. So, too, if he looks over the history of missions, he will find that the most effective and permanent work has not been done by those who have been most explicit in their exposition of just what it was that they sought to accomplish, at least immediately. He will also find that there has been a marked change in this respect, or perhaps better, a notable development.

The early Protestant missions were largely in response to a sense of duty to those in degradation and sin. The entire non-Christian world was looked upon en masse, as heathen, with much the same sentiment as that of the Hebrews for the Gentiles or the Romans for the pagans. With Carey the greater object came to the front. Like Xavier, he was filled with an enthusiasm for the conversion of the world. His thought, however, seems to have been directed primarily to the duty of the Church to obey the divine command, and he went forth with no very clear conception as to just what it was that he was to accomplish. The same was true of most, if not all, the pioneers of modern missions. There were the "marching orders" of the Church. They had not been obeyed. They must be obeyed. As to what was involved in them they knew little, but this troubled them not at all. They were to preach the gospel and disciple the nations. That was enough. The same thought filled those who, unable to go themselves, volunteered to stand by those who did, and see that they had the means necessary to enable them to preach and to disciple.

With the actual commencement of this work, however, and still more with its development, the missionaries came to realize that the general command involved many particulars, and these particulars, in varying degree, ac-

cording to time and place, assumed the character of definite objects to be attained. With this realization a certain development became very manifest.

Object.—Unquestionably the first is the conversion of individual souls. No one who has never seen it can fully appreciate the impression made by the sight of a vast multitude of human beings ignorant of the Way of Life. There is something oppressive in the sight of a great crowd, and when to that is added the realization of their ignorance of life and their thraldom under sin, the oppression becomes almost unendurable. The "passion for souls" begotten by this impression has been one of the most marked features of missionary life. The one supreme object comes to be the saving of men. It crowds out even the command. Then comes another stage; the man once brought to the light reveals the possibilities of his nature, and the desire to save him from spiritual death is supplemented by the desire to develop in him the full spiritual life. The missionary realizes what that man may be in his own character, and is filled with a longing that, not only for the good of the man himself, but for the glory of his Creator Christ, he may in truth attain to the stature of the perfect man in Christ Jesus. That perfect man is to be not merely a pardoned sinner but also a developed saint, with intellectual, moral and physical powers brought up to the normal condition. But the man is not alone affected. He is one of a family, the family belongs to a community, the community takes its part in the making of a nation. Thus the vision grows, the horizon broadens, until the work of the missionary comes to include everything that in his own land belongs to the complete Christian people. Still again, as he comes to know more thoroughly the pos-

sibilities in the mind and heart of those for whom, and then with whom, he works, he begins to realize that their form of conception of truth has in it something that his has lacked; something, at first perhaps vague yet real, without which his own conception has been incomplete; that they have something to give to him, and through him to those from whom he came. Thus again the vision heightens and deepens and the missionary's aim and purpose come to be the full establishment of that kingdom of God that knows no bounds of race or language; in which Asiatic and African as well as European and American shall have their share in the completion of the kingdom proclaimed in Judæa and Galilee and commenced at Calvary.

True Vision.—Thus it comes to pass that the emphasis of foreign missions to-day is not so much on "salvation *from* death" as on "salvation *to* life." It is not that sin and its consequences have lost any of their hideousness, or that the suffering and loss of those who know not Christ is minimized or glossed over, but there is a keener realization of the opportunity and the possibility of blessing for these same souls, and a more vivid assurance that the coming of the blessing is at hand. A pessimistic missionary is a contradiction in terms. No one who saw Jacob Chamberlain, John G. Paton, William Ashmore, at the Ecumenical Conference; no one who has entered into the councils of missions on the field can fail to gain a glimpse of the vigour and the power of this hope. It is easier to understand how the Saviour, at that last supper, with full vision of the suffering for sin and death, gave thanks for the victory already assured.

This very confidence has occasioned the development of certain movements, on the one hand placing less

value on the use of what are termed human methods, and on the other urging the extension of those methods.

Forcing Results.—The increasing knowledge of the heathen world brought also an increasing realization of the tremendous work to be done and a certain impatience with what seemed to many the slow methods in vogue. Repeated charges were made by those unfriendly to missions that they were accomplishing very little and that heathenism was really growing faster than Christianity. The growth of organization in missionary societies seemed to some to make too much of a business of converting the world, and the organization of the work on the field seemed to others far removed from the simplicity of what they conceived to be the true methods, involving greater dependence upon God for support and less use of special efforts for securing donations. The development of the doctrine of the pre-millennial coming of Christ, as it came to assume more prominence, carried with it the claim that there must first be a heralding of the gospel over the whole earth, and then He would come. With some this seemed to be carried almost to the extreme of caring comparatively little for conversion of souls, still less for the upbuilding of the Church. Every effort was to be directed to the proclamation of the Word, so that all, of whatever race or land, might have the opportunity given them of accepting the gospel. More than that was not to be expected.

On the other hand it was felt that if some methods were good, more methods were better ; if a certain number of missionaries, native helpers, schools and the expenditure of so much money could do a certain amount of work in a given number of years, how many missionaries, etc., would be required to accomplish the entire Chris-

tianization of a nation, or of the world? Thus during the year 1907, inquiries were sent to different mission fields asking for estimates along this line. The answers that were returned showed that those at the front realized that the Saviour's words to the two on the way to Emmaus were still in force and that it was not for them to know the times and seasons. Thus the older motive is again reinforced and the obedience to the Lord's command to go and disciple the nations is not weakened by the clearer vision of the results of that obedience.

Reaching the People.—Taking up now the development of the methods used under these motives to attain the object of foreign missions, it is to be noted that three problems have always met those who have gone forth to carry the gospel message to distant lands: how to gain access to the thoughts and hearts of the people; how to guide and assist them individually in developing the full Christian character; how to organize them, that the work of further development and of extension may be safely left to them without external aid. The first, how to reach the people, applies particularly to pioneer work, whether in the entrance upon entirely new fields or in the extension into unoccupied sections of older fields. It assumes that the people to be reached have not heard the gospel message.

In almost every mission country, and even community, three classes of people have been found. A very few were dissatisfied with their condition, and prepared to listen appreciatively to the proclamation of a new faith, on the chance that it might offer them a surer hope for the future, or at least more of comfort and help for the present. A large number were not merely perfectly satisfied with their own religion, but actively interested in

its support and propagation. The great majority everywhere accepted the faith in which they had been brought up, without a thought of criticism or an idea that there could be anything better. They were not enthusiastic in their devotion to it, except as stirred by fanatical appeals of the leaders belonging to the second class, and made to feel that cherished customs and relations were endangered by those who came preaching a new doctrine. It is by no means true that the lines between these classes have been always clear. They exist, however, even to this day, and it is to the first class that the missionary looks in general for the foundation on which to build his work. Sometimes it appears as if they were absolutely lacking. In more than one mission field the labourers have waited patiently year after year without finding any to listen appreciatively, but as a rule a few have been found to whom the word of salvation has come like clear water to a thirsty soul.

Giving the Message.—The question facing the missionary, and one that might well make the boldest hesitate, has been how to meet these people and so give expression to his message as to reach the hearts of those who, by the Spirit of God, might have been prepared to receive it. It is fortunate that the answer to the question is very clear from the united testimony of successful workers since the time of the apostles. Whenever substantial work has been done it has been by the dwelling upon two themes—the need of man and the sufficiency of Christ. The need is one of sin ; the sufficiency that of salvation. When those two themes have been the burden of the missionaries there has been a response. Sometimes it has been long in coming, but in due time it has come. Its permanence and power have also

been in proportion to the simplicity of the gospel as presented.

There have been no more valiant missionaries than the Nestorians who, in the seventh century, penetrated into China and gathered a large number of converts. They however were under the influence of the theological controversies in regard to the person of Christ, and it was probably due in large measure to the fact that that theological dogma overbore the simplicity of the proclamation of the Saviour and His salvation that their work faded away. The insistence on the Church and its sacraments weakened the power of the successors of Xavier, and impaired the vigour of the Christian communities in India and the Americas, as it had already that of the evangelized Saxons, Germans, Slavs, and others in Europe. The same thing vitiates the work of modern Roman Catholic missions. While they have many earnest, devoted workers their missions have in no case been a power for aggressive, permanent Christian life.

Modern Protestant missions have followed the earlier and simpler style of presentation. They have sought to reach the hearts of the people and win their affection, focusing all attention on the personal Redeemer. In doing this they have followed no one method, in the sense in which the word is so often used to indicate a plan or system, including rules made to accord to some general policy and in which it is legitimately used in regard to the later phases of the work. In another and broader sense they have used methods, understanding by the term general lines of action. Of these the most important have been personal intercourse, preaching in houses and places of public gathering, visiting from house to house, distributing Scriptures or tracts, singing,

medical aid—indeed, anything that could bring them into personal contact with the people.

Missionary Fundamentals.—It is in this personal contact that the qualifications of the missionary are put to the severest test.

Of these the first is a correct knowledge of the language of the people, and not merely of their language, but of their habits and modes of thought. While undoubtedly this is more essential in dealing with some nations than with others, it is in every case the foundation of successful proclamation of the gospel. True of any dealings with other nations, it is especially true of missionary enterprises. The languages of Christian nations, however diverse in form, have much in common. The terms of Christianity are found in each and have essentially the same meaning. Not so with non-Christian languages. They have no words to express many of the most ordinary truths of Christianity, simply because the people who use them utterly lack the conception. The missionary who would preach effectively must, therefore, not only know the words of the language spoken, but so acquire the thoughts and genius of that language as to be able, if necessary, to coin a word and to explain it so that his hearers shall gain the conception he wishes to give, or to take some word of kindred significance and stamp upon it the meaning he wishes. Thus few non-Christian languages have any words for sin or repentance, and in China there is still diversity of opinion as to the proper word to use for God.

Scarcely less important than knowledge of the language is knowledge of the habits of thought of the people, of the ideas that dominate their belief and action.

The missionary in China must understand what ancestral worship is, and what it requires on the part of the people. In India the more he can know of the way in which the Vedas have worked into popular thought the better he will be able to do what Paul did at Athens. The thought even of the Hottentot must be understood if it is to be replaced by the thought of Christ. Kindred to this is the ability to enter into the feelings of people; to sympathize with their peculiar needs; to appreciate their customs; to recognize the inner qualities which make possible a noble character, even though the surroundings be degrading and sinful. The missionary should be able to do, in a measure, what the Master did when He suffered the woman that was a sinner to wash His feet. So, also, he must be able to mingle with the people, and share in some degree their life, the formal life of the Mandarin as well as the poor, even repulsive, life of the pariah; just as the Saviour asserted His right to the honours due to a guest at the Pharisee's table, but could also talk familiarly with the woman of Samaria.

How essential equipment in each one of these respects has been considered by the most successful workers in every age can be best learned by reading the records of the lives of those who have led the way. The years spent in unremitting study by Judson, Morrison, Riggs, Van Dyck and Bridgman, the pains taken by Vanderkemp, Moffat, Paton, Dr. Grant, to enter into the circumstances of Hottentots, South Sea Islanders, and Nestorians, the labour of committing to memory passages of Asiatic philosophy and poetry by Jacob Chamberlain and W. A. P. Martin, all go to show that the most successful missionary has been, and will be, the man or woman who can enter most fully into what we call the life of the

people—who can be, as the apostle was, "all things to all men."

Preparation.—That this must also take time has been the experience of all, so that the bar of language is not altogether an unmixed evil. The time required to learn it is in some respects the missionary's salvation. Especially is this true as more thorough scholarship has opened up unimagined treasures in the religious life of the peoples, and there is danger of going to one of two extremes. The student, fresh from the study in an American University of the writings of the Orient, is often in as much danger of estimating them too highly, as his predecessor of a former generation was of considering them as valueless, or absolutely evil. To judge wisely as to the proportion of good or evil in any particular case is no easy matter, and requires careful observation and experience, such as only comes with time, and time spent on the field, in the midst of the people themselves. Notwithstanding the attractive programs of some missionary training schools it is doubted by many whether any effort to give missionaries specific missionary training before they go to the field does not delay more than it helps. Even the study of a language has the disadvantage that it is impossible to acquire the peculiar tone or accent, except as it is heard in general conversation or in public discourse, and not merely as spoken by individuals.

Methods of Work.—By far the best way to study the actual conduct of mission work is to read the biographies of missionaries, or such a book as Dr. Arthur J. Brown's "The Missionary." Here only the briefest summary can be given. The first and most important, as well as universal, method has always been personal con-

versation. Rarely, if ever, have the foundations of mission work been laid in crowds. Individuals have been drawn by the effect of personal contact to give expression to their own need, to inquire for their own salvation, and to accept their own personal Saviour. They may have been met accidentally, may have been sought out by the missionary, may have come through curiosity, or even for the purpose of controverting the doctrine of Christianity; they may have been approached through any one of innumerable avenues; but, in whatever way the intercourse had been opened, those thus influenced include, as Dr. Nevius of China says, by far the greater proportion of converts, especially in pioneer work. It is significant, also, that modern Roman Catholic missionaries employ this means almost exclusively, for adults.

Next to personal conversation, sometimes the preliminary or introduction to it, is preaching. In pioneer work it may be in the street, a public square, market-place, or some other location where men naturally congregate. Sometimes the inn has been utilized, occasionally a private house belonging to one who by some means has been drawn to manifest an interest in the preacher. Dr. Chamberlain, in his book "In the Tiger Jungle," gives some very interesting illustrations of the gatherings in different villages among the Telugus, when the missionary with his native assistants at a street corner early in the morning, roused the curiosity and then the interest of the people by singing Telugu hymns, and then preached to them. More than one missionary has turned the curiosity of those who gathered about his tent or the door of the room where he stayed to good account, and made his text some little thing that attracted their notice.

The Story of the Cross.—The essential thing, how-

ever, is not the gathering of a crowd,—that can be done in almost any country,—but the subject of the preaching, the method adopted in setting forth the message. This is always in the simplest style possible. The traditional sermon of the American or English service, with its definite theme and regular treatment, has been rarely used. Occasionally it has been found valuable in some Indian assembly where educated Hindus, Buddhists, or Moslems have gathered, as did the Athenians of old, to hear the "new thing" the foreigner has to tell. More frequently the formal sermon or address belongs, however, to the later period, when already there is some knowledge of the new faith. The form that has had the greatest success is the simple story of the Cross, the gospel translated into the terms familiar even to the villager. It is comparatively seldom that discussion, especially controversy, is used. Sometimes it is forced upon the missionary, and he must be equipped to meet it and hold his own if he would win the respect of those he seeks to influence. Sometimes in the later stages he may court it for the purpose of showing the fallacies of anti-christian arguments or the worthlessness of such dogmas. In the main, however, it has been recognized that men are influenced less by argument than by persuasion, and that defeat in argument is more apt to embitter than to placate. The object, as already stated, being to win men rather than to overcome systems, the method of address is adapted to convince rather than to mortify.

With the extension of the use of English, due partly to the instruction in English in missionary and governmental schools, the presence of large numbers of Orientals in the educational institutions of America and England, and the increasing adoption of that language in the com-

merce of the world, a new sphere for the preacher has been opened up. Many Hindus, Moslems and Japanese will listen to an address in English who would not enter a missionary church or chapel.

The Haskell Lectures.—Especially has this been manifest in the addresses by prominent American and English preachers, in the Haskell course, founded by a wealthy American woman, as one outcome of the Parliament of Religions. The lectures by Dr. J. O. Barrows, Principal Fairbairn, and President Charles Cuthbert Hall, have had a mighty influence upon the more educated classes of India and Japan, and have reached those who would scarcely have been reached in any other way. The special result of such addresses belongs naturally in the chapters speaking of those countries. To the criticism that has been made by some that the tendency has been in them to idealize the religions of the people rather than recognize the hideous deformity of their practice, it is sufficient to answer that few things have done more to eliminate the term "heathen," in its sense of inferiority to the Anglo-Saxon, and to show to the Oriental that the thought and sentiment of the best in Christian lands, dwells not upon the degradation of the non-Christian world, but rather upon its uplifting. The presence of such men and of others, in less conspicuous manner, but with similar spirit, has done much to give the ideal of the Christian Church to non-Christian peoples, while it has also done much to create in the Church a sense of fellowship with, instead of superiority to, those less well acquainted with the Christ life.

Controversy to be Avoided.—Here reference may be made to the question as to what relation the missionary should bear to the doctrines and customs held by the

people whom he wishes to reach. Is he to condemn them absolutely; is he to condone them as having some truth, and thus rather better than none at all; or is he to avoid all reference to them? Here, as in other similar matters, the answer is to be found in the experience and practice of those who have been most successful. Raymond Lull fought Islam with his whole power, and he has had not a few followers in later years. One of the most learned missionaries of an English society is best known by a controversial tract on Islam. Neither has, so far as is apparent, achieved great result. De Nobili, and others who followed Xavier, sought to use whatever in Buddhism and Confucianism was not at first sight directly contrary to the gospel, and the result was a sort of pagan Christianity, which compelled the most positive censure of the authorities at Rome and proved the ruin of Xavier's great work. The practice of those who have been most successful has been never to weaken in the slightest the claims of Christianity as the only sufficient religion, but at the same time to recognize the good in the faiths of the people, and to avoid so far as possible topics on which there may arise sharp difference of opinion. With a Moslem, belief in the divinity of Christ has usually come as a result of the influence of the Spirit using the words of the missionary, rather than as a result of argument. Many a foe has been disarmed by an adroit use of the same weapon, made so effective by Paul at Mars Hill, who would have been lost forever had the idolatry of his ancestors been unsparingly condemned.

At the same time discussion has its proper place and the missionary must be prepared to attack as well as to defend. In no one part of missionary work is there more need for the wisdom, the patience, the courage, the

love of Christ, than in the argument that is used to prove His right to rule in the souls of men.

Touring.—The occasion for personal conversation and the opportunity for preaching, especially in a new field, is found in frequent travelling, or touring as it is often technically called.

This accomplishes three purposes: it gives knowledge of the field, and thus of its needs and opportunities; gives occasion for personal conversation and preaching; and also helps to familiarize the people with the appearance of the missionary and with his errand. Few people realize how much missionary success depends upon removing the sense of strangeness that attends the coming of those who are unfamiliar in their appearance, and whose words and teachings are not only inconsistent with, but antagonistic to, those to which the people have been trained through generations. A second visit will accomplish more than the first. The Apostle Paul's three journeys were a good model for the modern missionary.

Except in countries where there is a considerable number able to read, Bible and tract distribution belong to the educative rather than the pioneer period; then it is indispensable. Among people who can read, or who have already some general idea of the truth, the wide spread of the Bible either as a whole or in part, and of tracts has been invaluable. Especially is this true of Turkey, Syria, Persia, and Roman Catholic countries. In India, also, it has been carried on with great success. In China, however, there are many who question its value as a pioneer method, owing to the fact that so few get any idea at all from the printed word, except as it is attended by explanation, or if they get an idea it is so distorted as to do more harm than good.

Reaching the Women.—No problem has faced the pioneer missionary that has been more difficult than that of reaching the women of the different fields. Everywhere they were degraded. Not always as inaccessible and as bitterly oppressed as in Moslem lands, yet everywhere the drudge, with no hope for this life, to say nothing of the life to come. Yet with all their disadvantages, their power was great, and any possibility of developing Christian life among men was contingent upon reaching the women. To do this, however, was simply impossible for men. Women alone could reach women. The stories of the early experiences of the wives of missionaries brought the assistance of unmarried women and the marvellous growth of women's organizations. In the beginning these relied upon much the same methods as in reaching men, except that there was little of public address. The women of the East were uniformly ignorant, even of the most ordinary matters of life outside of their limited sphere, and in many cases the first essential was to awaken the mind so that it could think and act. Spiritual life has no small connection with intellectual life, and the being who never thinks has little, if any, conception of the need of salvation. This instruction at the beginning was, as a rule, of the most primary character, although not a few instances have been found of women who seem to have been already taught of the Spirit, and so were prepared to accept the truth as soon as it is made known.

In the more strictly zenana work, as in the general work for women, the chief method is house-to-house visiting, reading and explanation of the Bible, and from it has grown up the very extensive employment of what are termed Bible-women. These are natives trained by

the missionaries, and who have access to homes which the foreigner might find it difficult to enter. They have done a noble service in many fields and among many classes of people. A recent development in reaching the women of China has been the establishment of public lectures in connection with the Women's College at Peking. These are given by Chinese women of prominence as well as by missionaries, and cover a wide range of subjects. They have commanded the interest of Chinese and Manchu women including many of rank.

Gospel Aids.—For reaching large numbers of people, and bringing them within the reach of the gospel message, probably no method has been so uniformly successful as medical work. Even the bitterest prejudice has repeatedly been forced to yield entrance to the physician, and the records of medical missionaries in breaking down opposition have been among the marvels of the history of missions. The methods need no special description. There is the private practice, the dispensary with its hours for consultation, the hospital with its wards, its in-patients and out-patients. There is medical treatment, surgical treatment, and nursing. All the apparatus and arrangement of the best modern science are transferred to the remotest countries of the world, and brought into the service of the Master to unlock doors and open hearts. As a rule, medical missionaries are careful, while improving every opportunity for spiritual counsel, not to make it appear that their help is conditioned on the acceptance of their faith. The counsel to "sin no more" follows the cure now, even as it did with the Saviour.

Other methods of varying value are used in different lands, and among the most successful is music.

Especially has this been the case in India among the Telugus, where it has been used with marvellous power. In other lands it has belonged to a later stage of Christian development. More recently there has been an increased willingness to take advantage of the pictorial in attracting, as well as instructing those outside the Christian community. The stereopticon has been used with great effect. To-day the dividing line between the pioneer and the extension work on the one hand and the development of the Christian life on the other, can scarcely be drawn on the foreign field even as it cannot at home. The Church reaching out draws all to itself, by any means within its reach.

XI

EDUCATION

THE second step in mission work is the developing of Christian character in those who have accepted Christ as their Saviour. How much this means no one can fully appreciate until he has seen the condition of non-Christian communities, and even of communities where the Christian faith is acknowledged, but Christian life is understood to be little if anything more than observance of certain rites of worship. It is true that missionary history shows a number of instances of remarkable development of Christian character, even among those who only a short time before were steeped in the vices of heathenism. To such instances is undoubtedly due in considerable degree the idea that all that is necessary is for a soul to accept Christ and the rest will come of itself. How fallacious this idea is will be easily seen by a careful study of Paul's epistles, especially those to the Corinthians, and of the history of the Roman Catholic missions, when the exhortations of Xavier and others were not followed by adequate instruction as to what true Christian life implies. It is generally recognized that, as has already been said, the heaviest blow Christianity has ever received was its proclamation as the religion of the Roman Empire, which resulted in the bringing into the Church crowds of men and women utterly ignorant of the simplest elements of practical Christian life. Modern Protestant

missionaries look with rejoicing, indeed, and yet with a measure of dread, upon the great influx of thousands into the Church in India, simply because of the almost absolute impossibility of giving them such training as is essential to their proper growth in Christian life. The methods adopted for the solution of the problem thus presented may be included under three heads: Bible Translation and Distribution, Education, and a Christian Literature.

Bible Translation.—The preparation of the Bible in a form intelligible to non-Christian people is the first step in missionary work. The use of the Bible belongs chiefly to the second period of the development of Christian character. Among such peoples as the Armenians, Greeks, Nestorians, Copts, and in such countries as Spain, Mexico, Brazil, it has been one of the most important evangelizing agencies, and wherever communities of Christians have been established and developed it becomes an evangelizing agency of great value among those who, by one means or another, have become somewhat acquainted with Christian truth. Its great service has been seen throughout the history of missions in the building up of Christian character, and the work of any mission has been substantial and permanent in direct proportion to the emphasis placed upon its use in instruction in the schools, as well as in the pulpit, and particularly in private devotion. The initial influences of Christianity have all through the history of the Church been chiefly personal, the power of the Spirit making itself manifest in human life and through human speech, thus opening the way to the more perfect and complete revelation of God to the soul through His Word. While there have been many remarkable instances of the way

in which the Bible has directly reached the heart without the intervention of any human agency, though its work has been more evident in the later stage of the development of Christian character.

The history of the preparation of the different versions of the Bible is one of the most interesting departments of the study of missions. It reveals an amount of intellectual ability, a patience of research, a knowledge of language, of human nature and the workings of the human mind, and above all an understanding of the deep things of God, which would give complete proof, if proof were needed, of the direct influence of the Holy Spirit on those who prepared them. The early ages offered some remarkable instances, but the great advance has been during the past century. Carey, Judson, Morrison, Hepburn, Van Dyck, Schauffler, Riggs, Moffat, Bingham, are only a few of the many names which will occur to any one familiar with missions. The story of the methods they have adopted to gain a correct idea of the words of the native languages, of the way in which in numerous instances they have really made those languages, furnishing not merely characters, but syntax, would fill a volume in itself. Not less interesting would be the detailed statement of the way in which the Bible has been furnished to the people: the printing and binding, distribution by colporteurs and in book-shops, by travellers, by merchants, occasionally by means absolutely unknown. The great Bible societies—the British and Foreign, the American, the National Society of Scotland, besides many others in Europe—have done a noble work and one which, if less noticeable in some respects, is not less important than that of those organizations known more distinctively as missionary societies.

Free Distribution.—One fact deserves special note. The experience of missionaries in every land has been that the free gift of the Scriptures not only fails, as a rule, to accomplish good, but does harm. Men value a possession in proportion as it has cost them something. The result is that grants direct to the people have been very few in number. Where the word is used in the reports of the societies, it means usually grants to other organizations for distribution as they may judge best. There has however risen a difficulty. The cost of publication of the Bible in the languages of mission fields is very great. Were a price to be put upon the book which would cover that cost, it would place it beyond the means of the great mass of purchasers. The Bible societies have therefore adopted the custom on mission ground of fixing a price for the cheaper editions such that the poorest by a little effort can secure one. In this price the market wages, cost of living, etc., are all considered. The balance is the society's gift to the people and constitutes a most important item in the cost of management.

The chief Bible work on mission ground being carried on by the three societies mentioned above, they have come to a general agreement as to the publication of versions and the occupation of territory, so as to interfere as little as possible with one another. In the conduct of their work they are represented by agents, who are in charge of extended territories. These supervise the preparation of translations and the printing and binding of the various editions. The distribution is chiefly by colporteurs or booksellers under the immediate direction of these agents. In most cases the colporteurs carry only Scriptures, but occasionally they have distributed also general Christian literature.

The extent to which this work of Bible translation and publication has been carried is indicated by the statement that, with perhaps some minor exceptions, there is not a race, even in Africa or the Pacific Islands, that has not the whole Bible or at least some portion of it, in language that it can understand, while some of the versions, notably the Arabic and Chinese, reach almost untold millions.

Need and Methods.—The Bible, however, must be first read, then understood. The illiteracy of mission lands has been and still is appalling. More than that, it is with difficulty that even the simplest truths of Christianity are apprehended, at least so far as they belong to the development of Christian life. The story of the Cross needs no commentary, but many of the precepts of Christ, and especially the higher truths of Christianity, are so foreign to the minds of non-Christians that they need explanation. The old idea of the natural incapacity of the Asiatic or African mind has been pretty thoroughly disproved, yet after generations of non-training some education is needed in order to clear thinking and full comprehension.

Thus the first step beyond distinctive evangelism, the proclamation of the gospel, has always been the explanation of that gospel, sometimes in the form of expository preaching, sometimes in that of Bible classes. Both are used constantly and with great effect. Indeed, it may be said that by far the greater part of missionary preaching is expository. The set discourse, taking up some theme and developing it which is so common in American pulpits, is used comparatively little on mission ground except in the later stages of church life. Bible classes, giving opportunity for more informal intercourse are very com-

mon, and the intervening time is frequently given to visiting and conversation, in which the topic is continued and the lessons are applied to the daily life. Hand in hand with this in many lands is instruction in reading; and we find the beginning of what is usually called education, including the whole system of schools, from the kindergarten to the university, corresponding in all essential details to those in Christian lands. The occasion for the establishment of this system has been threefold: (1) the instruction of children of families brought within the influence of the gospel, that they may grow up into Christian knowledge and naturally assume Christian faith, making thus the foundation of an intelligent Christian community; (2) the preparation of native preachers, teachers, and helpers, competent to assist the missionaries and act as leaders themselves; (3) the general diffusion of information based upon Christian knowledge as a guard and a weapon against the surrounding false faiths. Of these the first two have been recognized on every hand as entirely within the province of the missionary, and they have been adopted to a considerable degree even by those organizations which lay most stress upon the distinctively evangelistic character of their work. Children must be taught, first to read, then the other elementary branches of knowledge. If not by the missionary, then it will be by non-Christians.

The School.—Many a veteran missionary has not esteemed it time or ability wasted to give children their first knowledge of letters as the foundation for Christian life. But the school has been far more than this. It has been a mighty power for the extension of the gospel, and many a family has been reached through the children that otherwise would have remained ignorant of Christian truth.

The missionary, however, cannot continue this work. His place must be taken by those native to the land, and who when themselves trained can do that work far better than he. The teacher again develops into the preacher, and the scholar grows to take his part in the Christian community, so that both the personal welfare of the children, and the future of the community and the Church, demand a constantly higher quality of instruction in order to meet the ever increasing demands for the best that modern research and thought can give. No man or woman comes under the influence of Christian thought without developing intellectual activity. That activity must be encouraged, and at the same time directed, if it is to be kept in right and safe lines. Any restriction in the education of native preachers or teachers so that they cannot keep up with the demands of their communities, has always proved harmful.

Higher Education.—There comes a time, however, when in the natural development it is inevitable that the schools should be broadened out to include secular topics of the highest grade for the benefit of the general public, and then the question assumes another phase, in regard to which there has been much discussion. Especially is this true in regard to India, where this department of mission work has been carried further than in any other land. In the early history of the American Board missions there, the well-known secretary of the Board, Dr. Rufus Anderson, visited India for the purpose of investigating the question, and the final decision was in favour of the schools. The argument for them is stated so clearly in the action of the missionaries in Ceylon, in regard to the founding of a college as early as 1820, that

we give the following quotation from Anderson's "Missions in India," p. 147.

"Those unacquainted with the existing state of things in India cannot understand the hindrances to the reception of the gospel in that country. Not one of those evidences on which Christianity rests its claims at home can be fully apprehended here. The internal evidences from the excellence and sublimity of the sacred Scriptures are little understood, and the external evidences cannot be apprehended at all. If we speak of prophecies which have been fulfilled, the history of the times when they were spoken and when accomplished is alike unknown. If of miracles, we are told of unnumbered miracles vastly more marvellous than any of which we can speak. Besides, the belief that miracles constantly occur even now hinders their being received as a divine attestation to the truth of Christianity. Before these evidences can be appreciated by the people of India, they must first understand something of history and enough of true science at least to know what a miracle is. They must learn to bring their credulous belief in everything marvellous to the test of reason, and understand the difference between truth and fable, and think, compare, reflect—things which the great mass in India never do. General knowledge must be disseminated. It might easily be shown that so contrary to fact are the principles of geology, natural philosophy, and astronomy as laid down in their sacred books that even a superficial acquaintance with these branches of science would explode their systems and materially affect the credit of the books which contain them."

What was true in India has been true in varying degree in every mission land, and as a result the spread of

missions has been attended by the development of systems of schools of all grades, from the kindergarten and primary to the high school, the college and the university. Even when as in Japan the government has instituted its own system on the basis of Western experience, and with advanced methods, there has been a definite place, recognized by all, for the distinctively mission school. With this development, however, has come again the question of the wisest use of mission funds. Is it best to use funds for instruction in the higher mathematics, and thus be unable to send colporteurs or evangelists into neglected fields? Again, missionary education, having always been of the highest quality, has invariably attracted many who cared little or nothing for Christian truth, but had a great fondness for Christian "loaves and fishes."

Development.—The result has been that, to a very great degree the colleges have been placed on a distinctly educational basis, thoroughly Christian in character and missionary in purpose, aiming not merely to Christianize the people in the broadest sense but to bring the Christian life into the experience of the individual student; they are provided for by special gifts or endowments, and to a considerable degree meet their running expenses from tuition fees. Some of these colleges have been under the direct care of missionaries, but all have been in hearty sympathy with mission work, and the service they have rendered has been beyond estimation. The mere list would fill pages. Mention can only be made of the Scotch Colleges at Madras, Calcutta and Bombay, Robert College at Constantinople, the Syrian Protestant College at Beirut, the Canton and North China Colleges, the Meiji Gakuin and Aoyama Gakuin in Japan, not one of these, however, doing better or more notable work than

many others. Unique in its position is the Doshisha University in Japan, carrying out the missionary conception under Japanese direction, in this but leading the way in which other colleges will doubtless follow as Hindus, Chinese, Africans come to realize and share in the higher reach of Christian education. In this the work of the World's Student Federation is most efficient.

It is difficult to apportion the results of such high grade education. Their general effect on the community is illustrated by the testimony of a British governor in India, who said that the people preferred the missionary schools "partly because the standard of teaching is higher, and the staff of supervisors superior, but also because there is moral and religious training given in them, and the native of India knows perfectly well how to appreciate that." The same official says, "The mission schools have turned out some of our most valuable officers. They have set a standard which has been of incalculable value to the Department of Education generally." What Bulgaria owes to Robert College, what Egypt owes to the colleges at Beirut and Assiout, cannot be told in a single chapter. Not less notable is the service of the colleges and higher schools for women, at Constantinople, Turkey; Wellington, South Africa; Kobé, Japan; Lucknow, India; Madrid, Spain, and many others.

Training Native Leaders.—But apart from these more general lines of influence, these colleges have done a service of the utmost importance for the Church in the preparation of those who are to be the instructors and leaders of the people. The necessity of raising up a native agency, to use the technical term employed by

the mission boards, is recognized on every hand. It is sufficient to note the fact that from these schools, sometimes after passing through the various grades, have come for the most part the men and women who are today the most prominent factors in moulding the life, intellectual, moral, and spiritual, of Asia and Africa, as well as of the islands of the Pacific, South America and Mexico, and even to a degree of Europe. They are not only doing a work that the missionary could not do, but frequently do the work he has done better than he. There are few, if any, missionaries who can preach as effectively as many native pastors do. There are multitudes, not merely of men, but of women, whose ability to instruct is not surpassed by the best-trained teachers in our own land, while their comprehension of the needs of their scholars, their peculiar difficulties, temptations, abilities, is such as no foreigner can have. Their training has been for the most part in high or normal schools and in the theological classes or seminaries. In the more completely organized missions, where the work has been carried on for a number of years, these have their regular faculties and courses of instruction; in newer fields, and where the means of inter-communication are not of the best, the instruction has been more informal. The development in general has corresponded very closely to that in America, where in the early days men studied for the ministry, not in seminaries, but privately with pastors.

Station Schools.—Another class of schools less prominent, perhaps, than the colleges, but not less important, are the schools under the direct control of the missionaries in the mission stations. There are both day-schools and boarding-schools, and they are graded more or less

thoroughly, according to circumstances. Their number is very large, the American Board alone having 1,468, while the total given by the *Missionary Review of the World* is 29,868, and this can scarcely be considered complete. In the lower grades the tuition is to a considerable extent free, although an effort is made everywhere to get some financial return from each scholar, both that the expense of the school may be lessened and that the principle of self-support may be impressed upon the people.

Through them the missionary reaches many homes, but perhaps more important still is the influence exerted upon the scholars, both through instruction and the contact with Christian life. In every land the strength of the Church is in its laity, including both men and women. Upon their ideals and principles, almost more than upon those of the leaders, depends the community and national tone of life. The proportion of these in mission lands who can hope for even a partial college course is very small, but the number who through these more private schools have entered into a conception of a Christian civilization is very large, and the results are seen in the marvellous growth of late years in Christian communities. Perhaps chief among them are the schools for girls, for from these go not only the teachers but the wives and mothers, with new visions of what a home may be, to train up children in a manner of which their mothers had no conception, and to exercise an influence over their husbands of an entirely different type from that of the non-Christian women.

Industrial Training.—Within the past twenty years there has developed a line of education which while not novel in itself, was formerly supposed to be adapted only

to the crudest forms of community life. Industrial training in some sort has been practiced by individual missionaries and by many of the German societies from the beginning of modern missions, largely in consequence of the peculiar conditions attending the acceptance of Christianity. The terrible persecution and social ostracism that the earlier converts suffered, with the effect in many cases of cutting them off from their means of livelihood, compelled the missionaries to study the trades and industries. So also when famine came, as it did so often in India, and it was conceded by all that the most efficient help was that which enabled people to help themselves, various schemes were devised for training in different industries. In Africa particularly the need of new industries was manifest as Christianity brought new wants, and houses took the place of huts, necessitating builders; clothing came into use, necessitating manufacturers, weavers, tailors, and so on through the multiform developments of the new life. The Scotch with their intensely practical conceptions were the first to really emphasize the missionary value of this work, and Lovedale Institute, established in 1841, will always stand as the pioneer of industrial schools, aiming to use the training of the hand to assist that of the brain and heart.

It has been, however, only of comparatively recent years that the conception of industrial schools as a positive and necessary element in moral and spiritual training as well as in developing civilized conditions of communities has come to the front. At the opening of this century there were indeed over 150 industrial schools or industrial departments connected with other schools, but even then it was looked upon rather as a sort of makeshift, and it needed the vigorous appeals of those who had had experi-

ence to convince the Church at home that it was really worth while to expend some money in training artisans as well as preachers. With practical demonstration both at home and abroad, technical training has advanced rapidly and has its place with that in literary lines, as an essential part in developing the Christian citizen. Every non-Christian religion involves as a necessary consequence the degradation of labour, and one of the greatest difficulties in mission work at least in the great majority of cases, has been the ingrained feeling of the people that manual labour lowered a man's social position. For a man to be seen carrying a bundle or a bag was injurious to his standing, while any actual use of a tool was something not to be thought of. Under such conditions a virile Christianity is impossible, and in some of the newer missions as in the Sudan, as a result of experiences elsewhere, instruction in agriculture takes precedence of the spelling book as a means of training. Consecutive action is more often than some realize, a prerequisite to consecutive thought.

Educational Literature.—One great problem that has always faced the missionary has been that of furnishing intellectual food for the awakened mind. To give ability to read and then fail to supply material leaves the situation almost worse than it was before. The newly trained teacher and preacher must have books, or they cannot grow; and the same thing is true of the members of the churches. Moreover, the extension of education through the community has always resulted in an eagerness for information, which will find some means for satisfying the want. A missionary in South Africa found a pupil in his school reading a trashy English paper-covered novel. "Why do you read such stuff?" "I want

to perfect my English, and this is cheap." It was published in Providence, Rhode Island. Similar needs appear on every hand, yet so heavy has been the strain of what has been generally considered the "regular" missionary work, that for a long time in all the force of all the societies, English or American, but one man was set apart distinctively for this line of missionary influence. Dr. John Murdock of India, was the pioneer of Christian literature, but of later years the absolute necessity has been recognized more widely and the supply has been greatly augmented, particularly in China. The greatest increase has come since there has grown up a class of educated persons, familiar as few foreigners can be, with the mode of thought of the people. The situation will be partially understood by trying to conceive of Americans as dependent for their intellectual life on translations of German or Russian books, or on papers edited by Germans, Frenchmen, or Italians.

There is perhaps no department of missionary activity that illustrates better the way in which mission methods have been adapted to the very diverse needs of different communities, than does this of training the immature convert into the Christian citizen. It has enlisted the earnest thought and faithful labour of the wisest and most devoted missionaries. The result has won the unstinted praise of every one who has taken the pains to inform himself as to the facts, including government officials of every class, travellers, writers, Christian and non-Christian, Asiatic as well as European and American.

XII

THE NATIVE CHURCH

THE solution of the third problem, how to develop and extend the work commenced by evangelism and solidified by education, is found in the organization of the native church. The term is used here in a general rather than a technical sense, to include all the forms of organized churches established on mission fields by the various societies. We note here some characteristics of all, and some of the more immediate problems to be solved and difficulties to be overcome by each, whatever its ecclesiastical organization or relation to the home churches.

A native church on the mission field is a church whose officers as well as members are native to the land where it exists and whose organization and character are in harmony with the peculiar needs and capabilities of the people. It may or may not be organically connected with the church whose missionaries have organized it. The essential feature which marks it as a native church is that it is, at least to a considerable degree, independent of foreign control, self-directing, self-propagating. If we look through the history of missions, we find that it was the rule in the early centuries to establish such churches. The work of the apostles and their immediate successors was to raise up and develop in each community a church homogeneous to that community. The same custom largely prevailed in the work of the early fathers.

As the number of local churches increased and ecclesiastical controversies resulted in divisions, forming the Roman Catholic and Oriental Churches, including the various subdivisions, Armenian, Greek, Abyssinian, Coptic, etc., still the local or national character fully as much as the doctrinal differences, controlled in the type of the organization which has continued to the present day, forming what have become national churches. So, also, the work of Augustine among the Saxons, of Ulfilas among the Goths, of Ansgar among the Danes, of Boniface among the Germans, resulted in the building up of churches which, while under the general control of the Roman Church, were still to a considerable degree independent of minute direction from Rome. They had their own priests, their own character. With the development of the monastic orders, however, there came a change. The missionaries of the Middle Ages and of the post-Reformation period were members of these orders and carried into their mission work the peculiar ideas of ecclesiastical rule held by them. The result was that the distinctly native character of the mission church was to a considerable degree lost. As promising converts appeared they were sent back to Europe for training in the orders before they were allowed to exercise their priestly functions among the people, and when they came back they were less Indian, Chinese, Japanese, than they were Roman, whether Italian, French, or Spanish. Of late years there has been something of a change, and the present Roman Catholic work, especially that in Africa, appears to be more native in its character.

Individual Development Necessary.—Modern Protestant missions have from the very first maintained that the churches, whether general or local, which they

founded must be distinctly native in their character if the work they are to do in self-development and extension is to be of a permanent quality. It has generally if not universally, been acknowledged that Western ideas are in some important respects quite different from those of the Asiatic or African. It has also been recognized that the present position of the Church in Europe and America is the result of the development, sometimes slow and often very uneven, of the characteristics of the different countries. From this the argument has been easy that if the churches in China, Japan, Korea, India, Turkey, Africa, Micronesia, etc., are to become able to do for themselves and their surrounding communities what these churches have done and are doing, they must develop in much the same way. It is to be confessed that this idea has not always been followed out with equal clearness and consistency. There have been not a few cases in which American or English or German forms of church government and statements of doctrinal belief have been superimposed upon the native churches, in rather arbitrary fashion. Yet that has not been the rule, and it is doubtful whether even in those cases there was a clear perception as to what was being done. It is probably fair to say that Protestant missionaries of every board and from every land have held to the principle that the organization of the native church should to a very great degree, if not entirely, be the natural outgrowth of the peculiar needs and represent the capabilities of the native communities. Even in the case of those churches which emphasize most strongly the principle of organic unity, and claim that the Church is one, and that the various branches are integral parts of that one, there has been a large liberty exercised in the conduct of the branches.

The principle of individual development dominates even that of the organic unity of the Church, and there is no better recognized truth on the mission field than that of the diversity of gifts.

Local Conditions.—The special needs to be considered in determining the specific character of the native church have always been found in the peculiar position and composition of the church. They vary somewhat in different lands, yet in general have much the same characteristics. The native church has been and, to a considerable degree, is still located in the midst of a community overwhelmingly opposed to it and determined on its overthrow. Reference has been made to three classes of people in mission fields: those easily attracted to Christianity; those bitterly opposed to it, and those—the great majority—indifferent, yet easily excited to hostility when they see their cherished customs endangered. Early persecution has been chiefly due to the family or those of the second class. As, however, the number of Christians has become larger and seemed likely to prove a serious disturbing element, the indifferentism of the great mass has not infrequently become active opposition. To meet this, hold its own, and more than that, manifest its ability to gain ground by disarming opposition and attracting to itself, has been the task of the new church, rendered more difficult by the fact that its membership has always been, with rare exceptions, composed to a considerable extent of the more ignorant. It is as true now as nineteen centuries ago that "not many wise men" are called. It is still to the poor that the gospel is principally preached. It is not therefore to be inferred that the churches are weak. They are not, and they have not been at any period of their history. They are

strong, but are better skilled in the use of the sling than the sword. If they are to use swords, they must make their own and use them in their own way.

Organization.—It has been recognized thus on every hand that there was need of the most effective organization possible, one which should bring into use and the best possible use, every available element of strength, and at the same time be simple and not beyond the ability of the average members. In many cases there has been at first really no organization at all. The few believers in a city, town, or village have been gathered together by the missionary, either resident or on a visit, and formed into a sort of class. Their membership has not been enrolled in any church records as they have sat down to the Lord's table, nor has it been entered on the lists of some home church to emphasize the great brotherhood of believers. As the number has enlarged a regular organization has been formed. Usually this has been in some city, and the little groups of Christians in the region around have been enrolled with it. In this there has been a great variety of practice. Some missions have followed the custom of organizing a church only as there was some one, missionary or native, to act as pastor, or at least be a regular preacher. Here again the various ecclesiastical habits of missionaries have guided their action in a majority of cases, each following the methods with which he was most familiar, at least in the beginning. Later on there has been more of a disposition to follow out the lines that seem best adapted to the circumstances.

The result is that all the different forms of church organization and government of the home churches have appeared on the mission field. The Episcopalian missions have bishops and a full list of clergy; the Method-

ists have conferences, and the Presbyterians presbyteries and synods. These have generally been held as an organic part of the Church with which the missionaries themselves were connected. The Congregational societies, including the Baptist, emphasizing as their denominations do the independence of the local church, have established no organic connection with the home churches. It must not, however, be inferred that in the case of the others there has been any effort to exercise minute control. The peculiar circumstances have been invariably recognized and large liberty assured. Bishop Crowther on the Niger was independent in his diocese to a degree that could not be affirmed of the Bishop of London in his, and it is seldom that a General Conference or General Assembly has undertaken to override the mature decision of a native conference or presbytery. It would not by any means be always easy for a strict denominationalist at home to recognize his own church on the mission fields. Congregational unions come very near being presbyteries and presbyteries conferences, while occasionally there is to be found a presby-gational-methodism that absolutely defies tabulation. A certain mission once called together the native preachers and lay representatives of the churches and asked them to state frankly what form of organization they thought would be best adapted to their needs. The result was a curious mixture of systems, which, nevertheless, has worked well.

The fact, however, of the existence side by side of so many different forms has occasioned not a little confusion and some friction, and the result has been an increasing tendency towards uniting in one body those whose general forms of organization are the same or

similar. Thus the native churches connected with the Presbyterian and Reformed missions in Japan united in the "United Church of Christ in Japan," and similar combinations have been made in India and China. There is now a Methodist Church of Japan, and other similar unions are under consideration.

Missionary and Native Church.—In all these movements, the personal relations of the missionary to the native churches have been most intimate, and as is natural have varied greatly, both in different countries and at different stages of the work in the same field. In the earlier stages he has been almost invariably practically an autocrat. As the church has grown he has held the office of pastor, associate, adviser, and in some cases has dropped out of any official relation to the church at all, being little more than a resident counsellor, whose advice may or may not be sought, and if sought may or may not be followed, at least in matters purely ecclesiastical. In the management of temporal matters involving the use of funds the general, if not universal, practice is that the missionaries should have a controlling voice or at least a veto power, in the appropriation of funds coming from foreign lands. With the exception of the difficulties arising from this question, the relation between the missionaries and the native churches has been and is most cordial. The missions have retained their own organization for the management of their distinctive work, but individuals have usually been officially connected with the native ecclesiastical bodies, and their position in these has been not only useful, but pleasant.

Native Leaders.—Accordingly as the work has developed, the missionary has found that many of the

duties that formerly pressed heavy upon him can be performed, not merely as well, but better, by those whom he has helped to train as leaders of the native church, and not the leaders alone, but the workers, the teachers, colporteurs, Bible women, helpers,—a good and most appropriate term—of every kind. They have included many men of high ability and international reputation, as Bishop Crowther of Africa, W. T. Satthianadhan and Narayan Sheshadri of India, Pastor Hsi of China, Joseph Neesima of Japan, and many others. They have ranked among the most effective orators of the church, while their service as scholars has been of the highest. The great versions of the Bible owe much not only to their knowledge of their own languages and the manners and customs of oriental peoples, but to their thorough comprehension of the general principles of philology and their ability to adapt to the needs of their people ideas foreign to their history. So, too, their service in creating a permanent and suitable vernacular literature has been great, and their hymns rank with those of any portion of the Christian church. Not less important, however, than the work of these leaders has been that of the more humble labourers: the teachers in the village schools; the colporteurs, often the bravest and the most skilful of pioneers; the Bible women who have found the way to open the most closely barred doors. There have been, too, not a few who in the spirit of the apostolic age have carried the gospel with them in their journeys, preached it to the customers in their shops, won the praise of even enemies by their sincere Christian life.

The selection of these helpers from the list of those who are gathered into the Christian communities is one

of the most perplexing duties of the missionary. On the one hand, there is the feeling that the great and constantly increasing need of the field, the ever new opportunities, call for as many labourers as possible. On the other hand, there is the fact that often to push forward into responsible positions those who are still immature in character is to incur the risk of great harm to them and to the best interests of the work. That the record of those selected is so clear, and that they have done so much, is proof of the thoroughness of the work done in them by the Spirit and for them through the missionaries. That they should at times develop characteristics not exactly in accordance with what could be wished is not to be wondered at. No one who has read the history of the development of the ministry in Christian lands should be surprised if the corresponding history in mission lands shows some failings.

Two facts have conspired to make the situation of the native leader one of difficulty. The first is the great demand in most mission lands for educated men in business and in government employ. Most of the graduates of mission schools in India, China, Egypt, South Africa rank high, and could easily secure government or business positions that would pay much higher salaries than they could possibly hope for in the service of the churches. Under such circumstances not a few have entered the mission schools for the sake of securing such employment, and they are the ones who have given occasion for much of the talk about "rice Christians." It is no slight strain on a preacher in a land where wealth counts for far more even than here, to be pitted against schoolmates who greatly outrank him in salary and social position.

Self-Support.—Perhaps the most serious difficulty, after all, has been connected with the most perplexing problem of church development, that of self-support. A prime essential to healthy development is responsibility. Responsibility involves independence, and there can be no genuine independence without self-support. Any organization, secular or religious, that depends upon somebody else to pay the bills for its ordinary expenses is not only under bonds to do as that same body wishes, but loses one of the chief incentives to aggressive and yet prudent action. This general principle is nowhere more forcibly illustrated than in the history of missions. The apostles had no funds on which to draw to build chapels and pay evangelists, pastors, and teachers. The result was that each community looked after itself. What it could afford it had; what it could not afford it did without. So also with the missionaries. Paul's position was made very clear; he would be chargeable to no man, and worked for his own living. As churches grew up the pastors grew up with them sharing their life, living on their plane, leaders by virtue of their innate power of leadership. The mediæval monks introduced a new system. Receiving their own support from the monasteries and churches that sent them out, they appealed to them to do for the converts what they could not do for themselves. Thus arose the buildings that have marked the progress of Roman Catholic missions in various lands. As has already been said, wherever native clergy were appointed they were trained chiefly in Europe, or, if not there, in these establishments, and drew their support from the general fund. At the same time they took good care to train their church-members in giving to the full extent of their ability.

Protestant missions have in most cases commenced with few converts and under circumstances of extreme poverty, even distress. An excommunicated Armenian, an outcast Brahman cut off from his ordinary means of livelihood, came perilously near starving. Some means of subsistence had to be provided; some employment found for them. To ask such to support their own institutions was a mockery. At the same time the missionaries recognized very clearly the necessity, as well as advantage, of the concomitants of church work with which they were familiar: preaching places, schoolhouses, and especially a regular native agency, including preachers, teachers, colporteurs, and helpers of various kinds.

Support of Native Helpers.—So far as these agencies were concerned it was natural that they should be employed by the missions. Indeed there was no other way; it was that or nothing. The missionary thus came to be looked upon as a sort of provider, who could if he would supply any imperative needs. The effect on the native helper was bad in two ways; he came to be too often a mere dependent, with comparatively little individual force; fearful of taking any position or advancing an idea which might prejudice the missionary against him. On the other hand he was unwilling to be a tax upon the people; and in not a few cases proved himself the most serious bar to the full self-support of the church. The situation was rendered worse by the fact that in a number of cases, bright young men anxious for better education came to America, and then returned to their own land with habits and ideas very different from those of their own people. They were unwilling to drop back into their previous life, and they were equally un-

willing to ask their people to support them in the style that had become a necessity to them. They also laid claim to appointment as missionaries with all that the regular missionary enjoyed. The arguments put forth were very plausible, and not a few in the home lands could not see that to do this, as most missions were constituted, would react in a most serious way against the best development of the church.

Building Expenditure.—In much the same way arose the practical difficulty connected with the supplying of buildings. The missionaries entering a new country made their headquarters in the cities, from necessity in such countries as China, from choice in Turkey. They desired to gather audiences, and opened preaching services, at first usually in their own dwellings. As the number of attendants increased, a larger place became necessary, but the believers were neither numerous nor strong enough to meet the expense. In a village they might, and often did, erect one by contributing labour. In the city this was impossible. With the wealthy constituency at home perfectly able to give, it seemed almost wrong not to furnish the chapel, the school, the church. It was done.

There grew up thus a custom, which in many cases became almost law, that until the native church became large and strong its expenses for buildings, preachers, teachers, etc., should be provided, at least in good part, by the missions. The danger was realized, and earnest efforts were made to meet it. Rules were laid down that no church should be organized except as the members pledged a certain part of the pastor's salary; that only a certain proportion of the cost of a chapel, schoolhouse, etc., should be provided; but these were by no

means always effective, and it was impossible to avoid numerous exceptions. The difficulty was enhanced by the knowledge acquired by the people of the wealth of the churches in the West. They themselves were poor; why should they pinch themselves when the people who sent the missionaries were so rich? When urged to independence, they cared little for that. They never had been independent, had really a very faint conception of what independence was or why it was of any special value to them. It was hard, too, for the missionaries to press the matter. It seemed cruel to urge upon these people in their poverty such sacrifices as they must make in order to carry on their work. Often when a good start had been made, famine, persecution, or some general disaster came in to undo what had been done.

Results.—It has been natural that under such conditions there should grow up in the native communities the idea that the missionaries could control unlimited funds, and this idea was encouraged by the reports of those natives who had visited America, been fêted and flattered, and imbued with the idea that as the money given for missions was for their advantage, it really belonged to them, and they, not the missionaries, should have charge of the disbursement.

The situation was not equally bad in all fields. Among the Karens in Burma there was comparatively little difficulty in this respect. The number of converts, the simple manner of life, the general character of the people, made the solution of the problem easier. In Japan the self-assertion of the Japanese has been an important element in developing independence of mission funds.

In the newer fields, too, the missionaries have had the experiences of those in other lands to help them, and the

missions in Central Africa, Korea and Laos have been able to avoid some at least of the difficulties in this line. Gradually also in the older fields, as the communities have grown stronger and there has come to be a higher general tone of life, the situation has greatly improved. It has also become more and more the custom to rely upon the judgment of the native churches and leaders, and as the responsibility has been thrown upon them they have measured up to its demands in most noble style.

With this general improvement, there has also been manifest a change in the status of the native leaders. While there has been manifest no disposition to make them official members of the missions, it is becoming recognized that their own standing in their churches is not in any degree lowered thereby, and that they are not in any sense subject to the control of the mission. Especially has this been emphasized, where, as in Japan, India and China, the organization of the native churches has commenced to assume a somewhat national character.

Status of Mission.—The native church has begun to realize that the mission, as a distinct force, must be, to a greater or less degree, an exotic, an institution foreign to the best development of the people, a means to an end which, as soon as the end shall have been reached, must give place to its successor, and that that successor must be the fully organized, completely equipped native church. As both missionaries and native leaders have come to recognize this truth, the relations between both have become more cordial. The missionary, less of a superintendent, becomes a counsellor, when the church is strong, and is free to press the original lines of his work in the sections yet unreached. It will be long years yet before the need of missionary evangelists has

passed away, before the native churches at their best will be able to lay on their own shoulders the work of evangelizing their own peoples. Till then the mission, altering its form perhaps and its scope, yet preserving its essential features, will remain.

Doctrinal Development.—In the development of the native church, there has been of late years no question which has aroused more interest in America than the doctrinal position taken by it. In the earlier years of its life its doctrinal basis has corresponded, very naturally, to the belief of the missionaries connected with its organization. As in regard to the ecclesiastical form, there has been little effort to force Western forms of creed upon the new converts. The great truths of sin, salvation, the divinity of Christ, have been wrought into the life of the Church and embodied in statements more or less detailed, according to the ability of the uneducated to understand them. In the preparation of the native ministry there has been more care to be complete, and yet, even there, in the earlier stages of the mission, it has seldom been thought best to insist upon acceptance of the minutiæ of the systems of theological thought prevalent in churches of many centuries of growth.

With fuller knowledge of the Oriental type of thought, especially religious thought, it has been recognized that each church must do for itself what the Western Church did: work out its own statement. The result has been various creeds, some of which have aroused no little apprehension in the home churches, because of their failure to insist upon certain dogmas familiar to them. This has been especially true of Japan, but it has also been felt in regard to China and Korea. Those, however, who have kept most closely in touch with the situation in

those churches have been constant in the assertion of their firm adherence to the fundamentals of Christian truth, perhaps not phrased in the same way, yet producing the same Christian life. An examination of the history of missions will reveal just as clear a guidance in the councils of the native preachers and teachers as was ever manifest in the convocations or synods with which European and American Christians are familiar. Human nature being the same in Asia as in America, it is scarcely surprising that acute minds in the Orient question for themselves the statements received from the Occident, and the Holy Spirit, not being confined by degrees of latitude and longitude, may be expected to exercise as potent an influence in Tokio, Shanghai, or Madras, as in Westminster, Canterbury or Boston.

Endued with Power.—The guage of the quality of a Christian church is its power in the community, primarily spiritual, but also social and national. Church-members, as has been said already, have social and civil duties to perform. They must perform them in a Christian way, not merely in response to their own sense of duty, but in order to indicate to others what Christianity demands in such matters. Here is one of the most important and at the same time one of the most difficult functions of the church. It cannot be neglected, yet if not performed rightly it occasions great injury to the church itself, and furnishes a stumbling-block to the world. When met wisely its influence is most marked. An illustration is found in the history of the Evangelical Armenian Church. Its members were looked upon by the Gregorian Church as recreant not only to their Church but their nation. Through these years of trial they have shown their honour for their nation as well as for their

faith, and that fact has had much to do with breaking down the hostility felt towards them. In Japan the noble service of Christian Japanese, in the government and in the army, has done much to disarm opposition. In China it has been the character of the native Christian Church that has won from the government the marvellous change in its attitude. In India, it is to the Christian Church that far-seeing statesmen look to meet the tide of unreasoning and turbulent nationalism. At no time in the history of the world has there been a greater opportunity than now, in the lands of the East, faces these native churches. Upon them, rather than upon the missions, rests the burden, and the clearer the recognition of this by the churches at home, the greater probability will there be of their rising to the opportunity. If to send out missionaries in numbers is to stifle the activities or weaken the sense of responsibility of the native church, it will do the cause irreparable harm. The whole history of missions, in whatever land, in whatever age, has shown, let me repeat, that the motive power for the firm establishment, and substantial extension of Christian faith must be in an indigenous Church, developing its own form of worship, its own ecclesiastical organization, its own statement of belief. The whole object and purpose of a science of missions must be the establishment of such a Church. Every form of missionary activity must be guaged by its relation to that great end. It was the one aim of Paul and the leaders of the early Church. It lay at the basis of the schools of Columba and Boniface. It was expressed over and over again by the pioneers of modern missions. Wherever it has been adhered to, there the triumph of the gospel has been permanent and continuous. Whenever it has been forgotten in the feverish de-

sire for extension, there has come either crystallization, or disintegration. The native church, equipped for its work, recognizing no master but Christ, answerable to no other ecclesiasticism, guided by the Spirit of God, is the immediate end in view of the missionary and the mission, the missionary society, the church at home, so far as the foreign field is concerned; the immediate end, in order to the ultimate end, the establishment of the kingdom of God. To aid in its equipment, to counsel with it in its perplexities, to succour it in its weakness, to rejoice with it in its successes, is a privilege than which none is or can be greater.

PART II

Extension

XIII

AFRICA

FROM the time of the maritime discoveries of the fifteenth century until comparatively a few years ago, there was a peculiar charm for the Christian Church about Africa, illustrated by the very term that was universally applied to it in connection with missionary enterprise, The Dark Continent. The very vagueness of knowledge as to its geography and its races stimulated curiosity, while the terrible sufferings of its innocent victims of a slavery unsurpassed in horror even by the ravages of cannibals in the South Seas or in its own impenetrable forests aroused the intense sympathy of Christian people and inspired them to marvellous devotion and sacrifice. In no mission land of the world has life been poured out so freely, and the early annals of many mission enterprises have been simply records of martyrdom, not so much by violence as by disease, under the fatal influence of climate and unaccustomed conditions of life. Still the supply of workers has never failed. As one and another have fallen, others have come to fill their places. Better knowledge both of the country, or countries, and the peoples, together with experience, have brought wiser action, and at last much of the danger has been overcome, and, after years chiefly of experiments, at times almost fruitless, the work is advancing rapidly.

Geographical Discovery.—More than anywhere else, except in the islands of the Pacific, has mission work been most closely allied with, and dependent upon geographical discovery. Africa is in no sense a mission field with general characteristics which even under differing circumstances give some unity to the work. It is rather a collection of fields, each totally different from every other in physical, racial, social, and linguistic character. It is also distinctively a modern field, geographical discovery having had a more direct relation to its occupation than in any other case. From the time of the Phenicians to the Middle Ages practically nothing was known of the continent except along the Mediterranean. When the Portuguese commenced their voyages in the fifteenth century they followed the west coast, reaching Cape Verde in 1446, Sierra Leone in 1463, the Congo in 1484, and the Cape of Good Hope in 1486, while a few years later Vasco da Gama sailed along the east coast as far as Cape Guardafui. As a result trading-posts were established in many places, but there seems to have been little or no colonizing until the seventeenth century, when the Dutch established themselves near the Cape of Good Hope. A century later exploration commenced in earnest. Bruce on the Blue Nile, Mungo Park and Landers on the Niger, and Tuckey on the Congo, gave a faint idea of these great rivers, but it was little more than an idea. In 1844 Krapf and Rebmann, by their discovery of Mount Kilimanjaro, led the way for Livingstone, Blaikie, Burton, and Speke, and opened up the Great Lakes and the Nile (1862). About the same time Barth explored the central Sudan and Lake Tchad. Then came Stanley's journeys (1871–77), and Schweinfurth and Nachtigal (1869–74) brought the Sudan races

to the knowledge of the world. Since then journeys have been repeated, until now there is practically no unknown territory. Not merely the head waters of the great rivers but the deserts as well as oases have given up their secrets, and the foreigner is no more an unknown figure than in many parts of Asia. Africa is thus, in a special sense, modern mission ground, only a very small portion of it being known at all to the Christian Church at the beginning of the nineteenth century.

The Partition of Africa.—Scarcely less important than geographical discovery as a factor in missions has been the occupation of the continent by the European nations. As noted above, it was not until the seventeenth century that anything more was done by Europeans than to establish trading-posts with a certain amount of suzerainty over the immediately adjoining country. This was mostly done by the Portuguese. Then came the Dutch, and in the latter part of the last century the English drove the Boers back from the coast, and commenced in Cape Colony the African development of the present century. Until the discoveries of Livingstone and Stanley there was little done except to hold ground already gained ; but then there was a rush, England, Germany and France vying with one another in extension of influence, while Portugal hurriedly drew her boundaries, and the Dutch Boers became anxious for their independence. In 1885 the celebrated Berlin Conference established the Congo Free State, and the general lines of influence of the three powers most interested were drawn, though so as to occasion much strife. To-day barely one-fifth of the area remains to the native rulers, and that one-fifth is so dominated by the four-fifths as scarcely to be called independent.

This has on the whole been advantageous to mission work. English rule as everywhere has been favourable, despite some actions which have seemed the reverse; France has been as unfriendly as she well could be, especially in Madagascar, and preserve any semblance of enlightened government; Germany has been not so much unfavourable as suspicious; Portugal and Spain have been hostile; the Congo Free State, avowedly friendly, though under the despotism of King Leopold this has evidently been but a sop to the Cerberus of enlightened public opinion which even he dared not entirely disregard. Still when all has been said in this line, there remains the tremendous power of a civilized government, subduing the brutality of the wars and the infamy of the slave trade and making it possible for missionaries to go almost anywhere with reasonable assurance of personal safety, and what is of really more importance securing, for the most part, to the infant native church, protection till it can hold its own.

Not less important than this political assistance has been the introduction of new ideas as to manner of life, the object lessons of railways, bridges, houses, clothes, and the dignity of labour. The Cape-to-Cairo Railway, along the very line of the Apostelstrasse projected by the St. Chrischona Pilgrim Mission as early as 1861, and its southern extension through the land where Robert Moffat journeyed; the Uganda railway, making the long wearisome journeys of Hannington and Mackay a pleasure trip; the steamers on Livingstone's Congo; all these and many other like things, are teaching the African that the house is better than the kraal, clothing is better than nakedness, peace than war, knowledge than ignorance, and thus preparing them for a quicker, and in

some respects, more substantial acceptance of Christian truth.

The Missionary Problem.—This has been a constantly shifting one, varying as new countries were opened up or new political influences assisted or hindered the work. It is possible, however, by taking the different sections in order, to gain something of an idea of what difficulties have been presented by the different races and the physical characteristics of the continent. The ordinary division into North, South, East, West, and Central is necessarily somewhat vague, but is perhaps the most available.

North Africa, including the Mediterranean states from Egypt to Morocco, is distinctly Mohammedan. The dominant native element is the Arab, but the Berbers, of Aryan origin, descendants probably of the incursions from the North, are Moslem chiefly in form. Some of them are rough and fierce; others, especially the Kabyles of Algeria, are of finer grade.

West Africa, embracing the coast states from the Senegal River to the southern boundary of Angola, nearly on a line with the Zambesi River, is in some respects the most difficult part of the continent. Here are Dahomey, Coomassie, the fierce tribes east of Liberia and Sierra Leone, and of the Niger valley. It was the region of the most revolting forms of the slave-trade, and the residence of the fiercest and most brutal tribes. It is, too, the most unhealthful section, the equatorial climate and low, swampy lands making it almost impossible for Europeans to live. The southern part, spoken of at times as West Central Africa, is somewhat different. Back from the coast rise high table-lands, whose races are more amenable to Christian influences.

South Africa, the entire region south of the Zambesi River, is in many respects almost an ideal missionary field. The climate is healthful, and the dominant race, the Bantu, including the Zulus, Basutos, Bechuanas, Matabeles, and others, are of a very different type from the negroes of the Congo, although black and often called by that name. More refined in nature, of a higher grade of ability and character, they offer a most attractive field for missionary effort. Less interesting, yet still very approachable, are the Hottentots and Bushmen, having perhaps the lowest grade of intellect in the land. South Africa being almost entirely under British, German, or Dutch rule, is fully open to mission work.

East Africa, from the Zambesi to Cape Guardafui, corresponds somewhat to the lower part of West Africa. Along the coast unhealthful, but on the high table-lands east of the Great Lakes the very reverse, occupied for the most part by Bantu races and chiefly under German or English protection, it presents only such difficulties as are involved in difficulty of access, paganism still unadulterated by civilization, sometimes hardened by Mohammedanism and the continuance of slavery, less brutal in some respects than that of the west coast, but still a powerful hindrance to evangelical influences.

Central Africa, including the Congo Free State with the sections immediately north and south, presents great obstacles. The climate in the main unhealthful, the races embruted to the last degree by the slave-trade, and the scarcely less oppressive rubber-trade combine to make it a most difficult field.

The Sudan is only just opening to missionary effort. As British rule and influence have extended up the Nile, missions have followed, and established schools and

churches far beyond what seemed the limit of advance. On the west, as the great Hausa tribes are coming to be known more perfectly and the remnants of a mighty kingdom are being discovered, it has been easy to understand the rush of the Moslem, and there has arisen an earnest plea to Christian nations to check the tide of Islam. Abyssinia remains where she was when in the middle of the seventeenth century Peter Heiling sought to preach a purer gospel. And yet Abyssinia is not the same, for she has resisted the encroachments of Italy only to learn the secret of her foes and open her doors a little to Western influence. There remains the great Sahara, coming more and more under foreign sway, until its great oases and fabled cities are familiar names to the telegraph operator, and the Dark Continent is no longer dark because its doors are closed, for they are wide open, but because even as yet missions have barely touched the outskirts of its vast domain.

Islam.—The great problem of African missions, is—not the ignorance of its peoples, nor their fetich worship, not even the influence of un-Christian-Christian nations. All these are yielding more and more to the gospel. It is Islam. The Arab slave-dealer has, as a class, disappeared. Not that no slaves are bought, but the traffic is no longer open. His place has been taken by the sheikh or dervish. Not even in Persia is the rule of this class so mighty as in Africa, from the Red Sea to the Niger, from Morocco to Wadai. The central thought of Islam to-day is the coming of the Mahdi, the prophet, who is to complete the victory of Mohammed. Arabia looks for him, though the cultured Moslem of North India seems careless and the Afghan troubles himself little about him. In North Africa he is

supreme. One who led the fight against the English, died and was succeeded by the Khalifa, to be in turn overcome by British troops. In place of these is already arising another, El-Senoussi, of whom so little definite knowledge has been gained that some have scarcely believed in his existence, but who still is causing considerable anxiety to British on the east and French on the west and north. The students of El Azhar, the great Moslem University of Cairo, are said to have caught the infection, while the persistent report of the raising of the green flag of the Prophet, in proclamation of the Jehad, or Holy War, in Morocco, are indications of the wide extent of the idea. The battle royal with Islam will be either in Western Asia or North Africa, probably the former, but it will take more than the present skirmish line to conquer the strongholds of the Sudan.

Methods.—So multiform a problem, it is evident, could not be solved by any general plan or uniform method. Hence mission work in Africa has followed more the methods of early Christian work. It has been individual rather than general, personal rather than national. The simplest of gospel preaching has taken precedence, followed and that not very closely by education, although in some places and among some tribes, as the Wa-ganda of the Great Lakes, it has held a foremost place, and Lovedale Institute in South Africa is a leader in missionary industrial education. Medical missions have from the beginning been most useful and of later years one of the most prominent factors, although hospital and dispensary work has not been carried on to the same degree as in China. Industrial missions have been developed most effectively. The low plane of living made the most ordinary comforts and even necessities of

life very rare, and not even among the South Sea Islanders was "the gospel of a clean shirt" more needed. With most, the very conception of orderly, and what to Americans seems decent, living had almost to be created by special instruction. Homes and clothing, as well as churches and books, had to be taught by object-lessons, and the missionary was forced to be carpenter, agriculturist, brick-maker, etc., not merely for himself, but for his converts. Thus instruction in the trades has assumed a very prominent place. Even the furnishing of the Bible, and instruction in religious thought, marked in many cases a comparatively late stage of the work. For all except the Arab-speaking peoples the language had first to be reduced to writing. Then terms had to be found to express many of the simplest ideas of Christian truth, and when, as often was the case, they could not be found, they had to be manufactured. All this was made more difficult by the almost innumerable number of languages and dialects. Dr. Cust gives the number of languages as 438, with 153 dialects; and in the Bantu family alone there are 168 languages and 55 dialects. One missionary, Dr. Laws, reports the translation of portions of the Bible into seven languages or dialects in his own field. So systematically has this work been done by selection of those languages most widely known or most easily understood, that it is claimed that there is not even a tribe to whom the Bible is an absolutely sealed book.

Early Missions.—The first missions to Africa in modern times were those of the Roman Catholics in the fifteenth century, following the Portuguese discoveries. They have already been referred to (see "Roman Catholic Missions"), and need no further notice here.

When the Protestants took up the enterprise they had already almost faded out of sight. The first Protestant work was by the Moravians, and was the result of the interest in the Cape Colony tribes aroused by the reports of Ziegenbalg, who saw them on his way to his mission in Tranquebar. George Schmidt, who had proved his devotion by six years' imprisonment in Bohemia "for the gospel," was selected by the Brethren at Herrnhut, and he arrived at Cape Town in July, 1737. At that time the Dutch were in full control, and Dutch and a few French Huguenot colonists had spread over the country. They looked upon the natives as little if any better than animals and, so far as they had souls, doomed like the Canaanites of old. The idea of Christianizing them was regarded as not merely absurd but almost wicked; and the simple-hearted, somewhat uneducated Moravian, backed by no government, and with no means of support but his own labour, was derided almost as much as the Hottentot. He persisted however, won the confidence of the Hottentots, who could hardly understand a white man who did not rob and maltreat them, and through an interpreter and by means of his neat hut and garden, taught them first at one village, and when driven from there by jealous farmers, at another, until a little company of Christian natives was gathered. When this came to the knowledge of the Cape Town authorities, they made their protest and secured an order from the governor forbidding him to baptize. Schmidt then returned to Europe, and sought to gain from the government of Holland an order permitting him to go on with his work. He was unsuccessful, and was compelled to return to his home. His little company waited for him for a long time, but gradually dis-

persed or died, and for more than half a century, with the exception of an undeveloped plan by Dr. Coke, the Wesleyan, no effort even was made to reach the peoples of Africa. With the rise of missionary interest at the close of the century attention was turned again to these peoples of the South.

The leader in the new movement was again a Hollander, but sent out by the London Missionary Society —John T. Vanderkemp, who founded the mission among the Kafirs of South Africa in 1798. About the same time the Baptists and the Scotch and Edinburgh societies had attempted the west coast, but failed, and it was not until 1804 that a permanent footing was secured by the Church Missionary Society in Sierra Leone. The way thus opened, others followed rapidly, and as fast as circumstances and knowledge of the country permitted, missionaries pressed into every section. In view of the differences in the fields noted above, a clearer conception of the development of the work will be gained if we follow the geographical order, taking the different sections as they were occupied.

South Africa.—Vanderkemp's work was first among the Kafirs east of Cape Town, and then among the Bushmen, but with the coming of Robert Moffat (1818) attention was directed to the Bechuanas. Orange River was crossed and the door opened into Central Africa, afterwards entered by Livingstone, the immediate occasion being a determined attack on the tribes by the Dutch Boers, evidently with the purpose of preventing further development. Livingstone's own property was destroyed; he was brought up for trial and banished from the country. Saying, "The Boers resolved to shut up the interior, and I determined to open the country; we shall see

who has succeeded—they or I," he pushed north, discovered Lake Ngami, and did for Africa what no other man has done. The next society to enter was the Wesleyan (1814), and the chosen field was to the west, Namaqualand and the Hottentots, subsequently extended eastward to Kafirland, Bechuanaland, and Natal. In 1821 the Glasgow Missionary Society started the work which afterwards, under the care of the Free Church of Scotland, became so well known; and the Paris Evangelical Society also selected this as their first enterprise (1829), drawn perhaps by the presence of a Huguenot element. They too as the others, met with opposition from the Dutch, and settled in Basutoland. In 1828 the Moravians resumed their work, and were followed by the Rhenish and Berlin Societies, while the American Board commenced its work in Natal in 1834. A new and strong reinforcement came then in the taking up of the Glasgow Society's work by the Free Church of Scotland, and in the development of the Lovedale Institute, as well as of the churches. A number of other societies have also entered the field chiefly from Europe, so that that region has been claimed as peculiarly the field of the German and Scandinavian churches.

All have had much the same experience, measurably favourable and encouraging when the political ambitions of governments have not aroused the bitter hostility of the races, and when even worse obstacles have not appeared in the form of European vices.

The terrible South African wars have at times almost destroyed the work, but the result has been to open up new fields, and greater opportunities. With the final victory of English rule, and under the influence of Rev. Andrew Murray, the Dutch who formerly were so hostile

to missions, have now their own society, conducting work farther north. The opening up of the diamond mines brought large numbers of negro labourers to Johannesburg, Kimberley and similar places, and labour among them found its fruit in remoter sections when these returned to their homes. The development of the native churches has brought about a situation at once hopeful and discouraging. The evident character and ability of the leaders and the membership augurs well for the future, but this very fact has aroused political hostility and race prejudice. The British Wesleyans refused to give to negro pastors the full rights they claimed, and the result was an appeal to the coloured people of America, a visit by Bishop Turner of the African Methodist Episcopal Church, a more recent one by another bishop, and the organization of a large and powerful independent Negro Church. This Ethiopianism as it is known has unfortunately been identified with the transference to South Africa of some of the political churchmanship of America, and has aroused the dread of the Colonial Governments, which have issued orders that no negro shall be in full charge of a church. It is hoped that the severest features of this situation will be modified. At this writing the whole situation is difficult, affecting not one only but all the missions. A redeeming feature is the increase of desire for education, so marked that the colonial authorities are taking steps to improve the primary schools as the basis for those of higher grade.

West Africa.—This has probably been from the first one of the most forbidding fields of missionary effort, and it has made the heaviest drafts on missionary resources, in life even more than in money. The Church Missionary Society led the way (1804) in permanent occupation,

and has done a great work as far south as the mouth of the Congo, having had most efficient assistance from many other societies. In 1811 came a company of Wesleyans, the advance-guard of the Missionary Society. These had the advantage of the political security of the British colony of Sierra Leone, established in 1787 as a home for freed slaves; and to kindred support along the whole stretch of that coast, missions have owed much. In 1821 the American Baptists entered Liberia, and from that time the increase has been great, until there is scarcely a section that is not either occupied by or within easy reach of some missionary organization. The Basel Society established itself on the Gold Coast in 1827, and has steadily, but under heavy disadvantages, carried on its work. Americans, Germans, French, worked hand in hand with English and Scotch, and though results have not been as notable as in some other fields, they have given the earnest of future success. The very difficulties have stimulated methods, which when successful have been pushed, and when failing of their purpose have been modified or dropped. This is the field of Bishop Taylor's greatest effort at self-supporting missions, based on the colonial conception that the Germans had developed in so many places. It proved a failure and practically has left no trace. The American Lutherans taking up the same idea but in a different way, are meeting the test better.

Here too is the field where the Church Missionary Society, with wise foresight, pressed to the front of its work a negro Bishop, Samuel Crowther, and others like him in the Niger Mission, which now stands face to face with the new openings to the great Hausa tribes of the Western Sudan. Islam has so far failed to reach the

west coast. As it presses on it finds in its path the Christian churches built up on the fever plains and the highlands of West Africa. To them may come the honour of repelling its advance.

Somewhat farther south are the highlands of Angola, attractive by their healthfulness but under the heel of Portuguese avarice and bigotry. Here the Congregationalists of the United States and Canada are uniting in a work as primitive as that which faced Moffat in the South. Taking advantage of the experience of others, they are already meeting with good success.

East Africa.—In 1819 the Church Missionary Society sent a representative to Egypt to confer with the Coptic ecclesiastics, and the result was the Egyptian mission. On his return Mr. Jowett found an Amharic manuscript Bible in the British Museum, and this gave occasion for a mission to Abyssinia (1830), closed by French Jesuit intrigue in 1838. Krapf, one of the missionaries, wandered south to Gallaland, spending some years in Shoa. Driven forth again by the Roman Catholics, he went to Mombasa, and, joined by Rebmann, discovered Kilimanjaro (1848), brought Uganda to the knowledge of the world, gave the impulse to East African discovery, and laid the foundation for East African missions. About the same time, Livingstone came from the south, and the Great Lakes and Congo region were opened up. The pioneers worked on at Zanzibar until 1874, when, under the influence of the news of the death of Livingstone, the two societies, Church Missionary and London Missionary, responded to the appeal, and inaugurated the Uganda and Lake Tanganyika missions. They were soon followed by the Scotch Church missions near Lake Nyassa, while two Swedish societies and the United

Methodist Free Churches of England have taken up, though in limited degree, the work among the Gallas. These in turn were followed by the Universities' Mission at Mombasa (1875) and a mission of the American Board on the highlands farther south (1883). All have had severe experiences. Meeting a finer grade of people in some sections, especially at Uganda, they have also come in sharp collision with Islam in its aggressive effort to extend itself in Central Africa. The slave-trade, too, has been fought, and the best energies of the Church have been put forth with enough of success to give high encouragement. The story of Uganda is too well known to need enlarging on it here. Mackay, Hannington, Pilkington are household names, and the work they did will ever stand as one of the great achievements of missions.

Since the entrance of Germany upon African colonial expansion, the German societies have greatly increased their labours and are now among the foremost in the portion between Uganda and the coast. German colonial rule has not always been most helpful and there have been many collisions with the native tribes, but the societies are pressing forward and report good success. Two problems of great difficulty face them: the Roman Catholic Missions and Islam. The conflict between the Uganda Mission and the White Fathers of Cardinal Lavigerie, was one of the most bitter experiences of that work, for it compelled the mission to identify itself in what was at bottom a political contest for supremacy between France and England. Fortunately, at least in appearance, it is the policy of Rome not to antagonize Germany, while it cares little for placating England. Perhaps this made it possible for the Benedictines and the Berlin

Society to come to an agreement not to trench on each other's territory, but the agreement may also be interpreted as indicating confidence in the genuine value of the work of the Catholic priests. The other problem is the same that meets the Church Missionary Society in Nigeria and Uganda, the Moslem propaganda, coming down from Morocco on the west and Egypt and Arabia on the east. Whether Indian Islam is sharing in it is not fully evident, though Indian Moslems have presented a formal petition to the British Government not to use repressive measures where their faith is strong.

Central Africa.—Practically this term means the Congo region opened up by Livingstone and Stanley, though the distinction between it and East and West Africa is not easily made. In 1878 the Livingstone Inland Mission was founded by the East London Institute, and later passed over to the American Baptist Missionary Union, while under the name of the Regions Beyond Missionary Union, the founders went on to the remoter sections. This region has been a special favourite with what are known as "faith" societies, as the Plymouth Brethren, Christian and Missionary Alliance and others, though one board of a very different type, the Southern Presbyterian, has done notable work. The blight of the tyranny of King Leopold has been upon the whole land, though there seems a certainty that the situation will soon be improved. Of great success there is little record here, as in other sections where seed sowing has been long and arduous.

To the south however the work of the Paris Society, under François Coillard, along the Zambesi, has been more successful, while Moravians, Germans, and the Scotch societies have laid firm foundations. This whole

section, as it is opened up, gives great promise. As yet, however, it is still for the greater part in the primary stages. To the north again, Central and East Africa meet North African Missions, coming up the Nile, past Khartum, and Fashoda, and it will not be long before the line is complete, while Abyssinia, and the Gallas on the east, remain for future triumphs of missions, when the seeds sown at intervals by many workers shall bear fruit.

North Africa.—Aside from Egypt, which is closely identified with Turkey, and is spoken of in the next chapter, there has been very little done for the section where in the early Christian centuries there was so strong a Christian Church. Nowhere has the victory of Islam been so complete, nowhere is present day work more difficult. A single missionary society, the North Africa Mission, has borne the brunt of the labour, and with physicians and nurses penetrated into many cities. It has been compelled however to work under cover, and in the later political developments has suffered much. France in Algiers and Italy in Tunis, have shown what European Governments can do to hamper Christian work, although recently the French governor has assured Bishop Hartzell of the Methodist Episcopal Church of acceptance of a missionary of that society.

It is the misfortune of Africa that as yet, there has been no concerted and coöperative action of the missions. There has been less perhaps of friction than in some other fields, but the widely separated countries, the very diverse races and languages, the peculiarly intricate political arrangements; all have united to prevent the mingling of those engaged in the same work, which has been possible even in India. Each mission has worked at its own problems alone. With the increase of facilities

for travel this condition will doubtless be obviated, and the "team work" which is assuming such prominence in other lands, will be manifest in Africa. An indication of this is manifest in a recent conference at Johannesburg, attended by representative members of the Presbyterian, Wesleyan, Congregational and Baptist churches. After full discussion, it was unanimously agreed that there were no obstacles to a union of these bodies which ought not to be overcome, and that the supreme authority in each church should be invited to appoint eight delegates to unite with a corresponding number from the other churches to act as a joint committee to prepare a basis of union.

Madagascar, brought to notice as a heathen island by her terrible traffic in slaves, later became equally known by the heroic faith of her Christian martyrs. From the time of the first discovery of the island in the thirteenth century, through the repeated attempts at colonization by the Portuguese (1506–1615) the English and Dutch (1595–1640) and since 1842 by the French, not only did the native tribes deal in slaves, but these settlers dealt in slavery and Christianity in about equal proportions. The result was repeated tribal wars, and disastrous uprisings against the foreigners often resulted in massacres. During these years the Malagasy were divided in six tribes, of which the Sakalava was the largest and most powerful during the seventeenth and eighteenth centuries, numbering probably a million and a half, living on the west coast. The Betsimisaraka in the east, Sihanaka and Tankarana in the northeast, and the Betsileos and Hovas in the central provinces, were lesser in number and of minor importance, but in 1785 a chief of the latter tribe succeeded in obtaining the ascendancy

over his own and several smaller tribes, and on his death (1808–10) his son succeeded him as Radama I, King of the Hovas.

This far-sighted monarch determined to become king of Madagascar, and to this end negotiated a treaty (1818) with the English governor of Mauritius, whereby England was to establish schools, aid in civilizing the Malagasy, and pay to Radama an annual grant, while he promised the abolition of slavery and protection to foreigners. As soon as this treaty became known in England, the London Missionary Society sent two missionaries to open a station. They were welcomed by Radama and began work under his protection. The language of the Hovas was reduced to writing, a printing-press established and various industries taught the Malagasy who proved eager to learn. By 1828 over one hundred schools had been established and over 5,000 people had received an elementary education. This year Radama died, and his successor, while for a time not actively hostile, showed small favour to the missionaries and the little band of native Christians. Their number increased, however, and in 1831 the first church in Madagascar was formed, with twenty-eight members. By 1833 probably 30,000 Malagasy could read.

The storm burst in 1835 and continued with short respites till 1861. During this period these Malagasy Christians were tortured; they had trials of mockings and scourgings, of bonds and imprisonment—they were stoned, sawn asunder, they wandered about in dens and caves of the earth, they were destitute, afflicted, ill-treated,—but they fought a good fight and kept the faith. On the death of the queen her son at once proclaimed religious freedom and protection for all Christians, which

was continued under the reign of succeeding sovereigns, and in 1869 the idols were publicly destroyed, and Madagascar was declared a Christian island. The Society for the Propagation of the Gospel (1864) and the Friends' Foreign Missionary Association (1867) went to the assistance of the London Missionary Society, and the work was prospering when France first established a protectorate in 1885, and formally annexed the island in 1896. From the first the French authorities were hostile to the English missionaries, and to relieve the situation in 1896 the Paris Evangelical Society took over much of their work. The Norwegian Missionary Society has had a small work since 1866, with which France has interfered but little. The relief experienced by the coming of the Paris Society proved but temporary. Laws were enacted first against private schools, then elementary schools, and finally, in 1906–7, measures were taken which practically closed all mission schools, and most of the churches were boarded up. Christians were forbidden to have family prayers if any outside the immediate family were present. It yet remains to be seen if the martyr spirit of their ancestors is in the present Malagasy, and they will remain as faithful under the persecution of a Christian nation as did their forefathers under that of a heathen queen.

XIV

WESTERN ASIA

AT the opening of the era of modern missions, the Moslem countries of Western Asia, while they had lost some of their prestige, were still very powerful. The Sultan still ruled from the Danube to the Persian Gulf, from the Caucasus to Tunis in Africa, while Algiers and Morocco recognized him as suzerain. The new Kajar dynasty of Persia had brought order out of the chaos that followed the death of the famous Nadir Shah, and was holding at bay both Russia on the north and England on the south. Arabia had not yet begun to exercise vigorous protest against the usurpation of the Caliphate by the Ottoman Turk, and in Egypt the Mamelukes were repeating the story of the Pretorian Guards of Rome. The seeds of weakness, however, were bearing fruit. In 1798 Napoleon defeated the Mamelukes at the Pyramids as his initial step to Constantinople, but was in turn defeated by Nelson at Aboukir, and both Czar and Sultan breathed more freely, and turned, the former to foment, the latter to suppress, disturbances in the Danubian principalities and the Balkans. In Albania the famous Ali Pasha of Janina was practically independent; in Egypt, Mohammed Ali, finding his Mamelukes more dangerous than helpful, put them to the sword, and started north to force special privileges from the new Sultan, Mahmoud II (1808); in Arabia the Wahabis were just raising the standard of revolt against the Ottoman in

favour of a purer Islam. Everywhere to Western Christianity the Moslem frontier loomed up like a wall, impenetrable as the mountain ranges that surrounded its territory. Of what was within that wall few knew anything. The Eastern Churches were either an enigma or a myth; there were some Jews in Palestine, but beyond that there seems to have been but the faintest conception of the actual situation.

Henry Martyn.—In 1806, Henry Martyn commenced his work as chaplain at Dinapur in India. Becoming deeply interested in the Moslems he commenced his translation of the Bible into Persian, and four years later went to Persia, thence to Turkey, and it was at Tocat in the heart of Asia Minor that he died, in 1812. Through him interest was aroused in the Armenians as well as Moslems, and soon after attention was directed to the Levant. An edition of the ancient Armenian Bible prepared under the auspices of the Russian Bible Society in St. Petersburg, was published by the British and Foreign Society in Calcutta in 1814, and a few years later a Turkish version, prepared 150 years before by a Pole educated as a Moslem, was put to press. Thus the start was made. In 1815 representatives of the Church Missionary Society and London Missionary Society visited Malta and Egypt, but did not remain; still Western Asia was scarcely looked upon as mission ground.

American Missions.—The real beginning was made when two missionaries, Pliny Fiske and Levi Parsons, sent by the American Board landed (1819) at Smyrna on their way to Jerusalem. A survey of the situation resulted in the decision that one should remain in Smyrna and endeavour to reach the Greeks, while the

other should go to Jerusalem. With the coming of associates journeys were made up the Nile and in Palestine, but the ill health of one led them for the summer to the slopes of Lebanon. It soon became evident that work in Jerusalem did not offer promise of much success, and Beirut was selected (1824) as the best location for a mission station, although the mission press, which had already been sent, was set up at Malta, out of reach of the Turkish government. Then followed renewed explorations in northern Syria. Constantinople and Athens were visited, and in 1830 Eli Smith and H. G. O. Dwight commenced a long journey through Asiatic Turkey, the Caucasus, and Persia, which opened up to the Christian world the condition of the Oriental Churches as nothing else had, and brought them face to face with the problem of missions in that whole region.

The Problem.—This problem was threefold. First, both in power and numbers was Islam. In Asia, with the exception of a small section, corresponding to the ancient Armenia, Turks, Arabs, Persians, Kurds, together with a variety of communities of diverse origin but the same faith, were not merely the ruling class but the overwhelming majority of the population. In the European provinces, there were comparatively few Turks, the Moslem element being for the most part of the same race as the Christians, and all the more bitter against them for their refusal to apostatize.

Next came Judaism, represented by scattered colonies around the shores of the Ægean, in Smyrna, Constantinople and Salonica, very few being in Palestine. They were chiefly of Spanish origin, descendants of those expelled from Spain in the fifteenth century. The third element was the Oriental Church, including the Greek,

Bulgarian, Armenian, Jacobite, Nestorian, and Coptic Churches, while the Maronites of Syria and some Syrians or Chaldeans, as they were variously called, in northern Syria and Mesopotamia, represented the Roman Catholic Church. The general conditions presented by each were not dissimilar. All were, with occasional individual exceptions, ignorant and bigoted. The contempt of the Moslem for Jew and Christian was fully matched by the jealousy and hatred of each Christian community for every other as well as for the followers of the prophet of Arabia.

Oriental Churches.—The researches by Messrs. Smith and Dwight strengthened a conviction already felt that the most hopeful field for missionary effort was presented by the Oriental Churches. Some sixty years before, an Armenian priest had exposed some of the most glaring errors of his Church, and in various places there were individuals who manifested a sincere desire for a purer worship and truer Christian life. At first even the ecclesiastics seemed to welcome the assistance of the missionaries in providing education and enlightenment for their people, and especially for an edition of their Bible. It was also felt that as Islam in a measure owed its strength to a devitalized Christianity, if it could be met with a reformed native church it might be more easily overcome than if foreigners were to undertake to meet it. The Jews in their bigotry and bitter hatred of Christianity were apparently inaccessible. It was therefore practically if not formally decided that while Jews and Moslems were to be reached as there was opportunity, the great effort was to be among the Christians who with the name had so little of the life of Christianity. This settled, there came up the question as to the way in

which this plan was to be carried out. Here again the answer given was plain. These Churches were Christian Churches, weak and in some respects corrupt, yet Christian, not only in name, but to a considerable degree in fact. In the remoter sections of the interior it was hard at times to recognize more than the name. In the cities, however, as already stated, there were not a few who manifested by word and life their interest in evangelical faith. To reach these, increase their number as much as possible, and thus create a pressure upon the ecclesiastics for a reform, was the work to which the missionaries in every section set themselves. There was no thought of establishing a separate or rival Church. The simple purpose was to develop within the old Churches an element which should itself procure their reform.

Occupation of the Field.—By 1831, twelve years after the landing of Fiske and Parsons, the work was well under way and the occupation of the field went on rapidly. Smyrna, where the mission press was located, with its mixed population—Greek, Armenian, and Turkish—was the chief station in Asia Minor; but the occupation of Constantinople (1831) and the rapid establishment of stations in Asia Minor made it evident that the campaign had commenced in earnest. In 1833 missions were opened among the Nestorians of the Perso-Turkish border, and a little later among the Jacobites of Mesopotamia. Until about 1850 the American Board was alone in the field, except that Jewish missions had been established by English societies in some of the cities, chiefly Constantinople, Smyrna and Salonica, their work being practically confined to education. About 1849 the first missionary of the Associate Reformed Church (U. S. A.) commenced a work in Damascus, which was afterwards

handed over to the Irish Presbyterians, and he (1854) joined some associates in starting the United Presbyterian mission to the Copts in Egypt. The Church Missionary Society reëntered the field in 1851, and by arrangement took Palestine, the American Board retaining Syria; the latter was joined (1856) by the Reformed Presbyterian Synod (Covenanter) which undertook work among the pagan Nusairiyeh of northern Syria. Almost coincident with the occupation of Constantinople had been the establishment of a mission in Athens, but beyond what little was done from Constantinople, no definite work was undertaken elsewhere in European Turkey until 1857, when a mission to the Bulgarians was commenced by the Methodist Episcopal Church, followed the next year by one under the care of the American Board, but south of the Balkan range. By 1860 very nearly the entire field had been occupied; this year the Druse massacres in Syria were followed by a special interest, a large number of missionary schools were started by English societies, and the Friends commenced work on the Lebanon. In 1870, the American Board work in Syria and Persia was taken by the Presbyterian Board. The American Board thus retained European Turkey south of the Balkans, and the whole of Asiatic Turkey except Syria and such Jewish work as was carried on. In Persia the Church Missionary Society had a mission among a colony of Armenians near Ispahan.

In this rapid extension of the work three different forms of hostility were met: the antagonism of the ecclesiastics of the Oriental Churches; the awakening suspicion of Islam, manifested in the course taken by the Moslem governments; the jealousies, partly religious, partly political, connected with the Eastern Question.

These frequently were so interrelated as to make it impossible to draw a dividing line between them. In general, however, they stand out with sufficient clearness.

Ecclesiastical Hostility.—That the attitude of the Armenian, Greek and other ecclesiastics should be hostile is scarcely surprising. A few indeed, were shrewd and far-sighted enough to see the advantages that might result from reform in the Church, and especially from alliance with foreign influences. The great mass, however, looked upon every attendant on Protestant services as false not merely to the Church, but to the nation, and thus weakening the strength of his own people in their constant fight against the oppression of the Turk. At first the attitude was one of obstruction. Fair words were given and promises were made to secure delay. As it became apparent that the number of Bible-readers and students was steadily increasing, the clergy took alarm, repressive measures were adopted, and at last the full force of excommunication was hurled at those who had anything to do with the missionaries. The significance of this is apparent as the civil constitution of the communities is understood.

The Turkish conquerors with marvellous shrewdness had adopted and adapted the Roman system of governing those who were not citizens. Taking the ecclesiastical organization as a basis, they made each Church a nation, with its hierarchy as its recognized representatives before the government. The result was to increase the mutual jealousies, and make the leaders the more intent on keeping a firm hand on all their followers. Any who fell under their displeasure were expelled from their Church, were no longer members of their nation, and

had no civil status of any kind. They could collect no debts, could neither be married nor buried, had no position before the government of the land. This fact rendered it absolutely necessary for the missionaries to intervene and secure some sort of recognition from the Turkish government. As an essential preliminary under the existing conditions, an evangelical or Protestant church was organized in Constantinople in 1846, and the next year, with this as a nucleus, the Protestant community was recognized. Owing to the fact that the missionaries had met with the greatest success among the Armenians, the contest was chiefly over them, though other communities suffered likewise and shared in the benefits resulting from the new organization. Thus it came about that one prominent element in the missionary plan was changed, not by their wish, but by force of the opposition of the priesthood. From that time the Protestant or evangelical community, as it was variously called, became a distinct factor in the empire in many ways. It grew rapidly in power as it covered increased territory. It met with opposition, but it commanded respect and increased in influence out of all proportion to its size.

The Moslem Governments.—The attitude of the governments of Western Asia towards Christianity varied somewhat with the different racial and political conditions. As stated above, the Sultan ruled Turkey in Europe, Turkey in Asia, Syria and Egypt, and a part of Arabia, the rest being independent. The Shah ruled Persia, while Russia, as mistress of the Caucasus and Moslem Central Asia, and prospective heir to the Byzantine Empire, was deeply interested.

In Arabia, the situation was simple. Turkish rule,

even in Yemen was little more than a fiction. Elsewhere the various tribes were independent under local rule, and with the exception of Oman on the Persian Gulf, where British influence is dominant, this local rule is everywhere hostile to everything Christian. In Egypt, Moslem rule is very vague; the British representative is the power although, especially in Upper Egypt and the Sudan, he is hampered by being obliged to act largely through local officials. In Persia, the Kajar dynasty, Turkish not Persian in origin, has to keep the peace in a curiously heterogeneous Moslem population. Turks in the north, Persians in the south, are Shiahs, and therefore heretics; with the natural result that the variety of sects is confusing. There is no lack of virulence; hatreds are intense, but when it comes to government, one more sect makes little difference. The distinctive government problem in Egypt and Persia is not the most difficult.

It is different with Turkey proper. There Islam forms a compact mass, homogeneous notwithstanding the numerous racial elements. It presents therefore as it always has a more perplexing problem, one in which the foreign element is an essential factor. So far as its rule of Moslems is concerned, the Turkish government is a strange combination of theocracy, democracy and despotism. It has no caste, no privileged class, no blue blood; a bootblack might become Grand Vizier, and it would create no surprise. The Sultan is supposed to be supreme. Practically he has usually been under the control, sometimes of a palace clique, sometimes of a small body of Mollahs, most of them from Central Asia, who represent the most rigid interpretation of Islamic law. In its relation to the Christian communities, the theocratic and democratic elements disappear, the despotic remains,

and under the system noted above, the empire presents the appearance of a number of distinct and mutually hostile nations held in subservience to a most bitter despotism by overwhelming force.

The first introduction of evangelical missions did not attract much attention from the government. It was merely another sect of Christians. What little comment was made was favourable rather than otherwise. When, however, the various ecclesiastics began their extreme repressive measures, it became inevitable that the situation should assume political importance, and since then the progress of missions has been more or less closely involved in the various phases of the Eastern Question.

Eastern Question.—In 1839 Mahmoud II died, and was succeeded by his son Abd-ul-Medjid, a well-intentioned man, but weak and easily influenced. Russia seized the opportunity to press her claims in the hope of securing Constantinople. The rest of Europe, realizing that possession of the Bosphorus and the Dardanelles by Russia would make her absolute mistress of the Eastern Mediterranean and the coasts of Italy, were alarmed. England sent as Ambassador to Constantinople, Lord Stratford de Redcliffe, one of the strongest men in her diplomatic service. He acquired great influence with the Sultan and proved a warm friend of missions. In 1843 two young men, an Armenian and a Greek, who under stress had professed Mohammedanism, but afterwards had announced their Christian faith, were publicly executed. There was much excitement, and Lord Stratford, supported by the French and German ministers, protested against it as an outrage in itself and as a direct insult to the Christian nations. The result was the abolition of religious executions and of the use

of torture in trials. Some years later (1856) came the edict of religious toleration. As the persecutions of the evangelicals grew more severe, Lord Stratford interfered in their behalf and secured the decree for the establishment of the Protestant civil community, with the same rights and privileges that were enjoyed by the others.

From this time on the interests of missions were constantly in the public eye. Russia and France understood better than the Turks did at first, that the success of the missionaries meant the weakening of those influences with which they were identified. Russia's rule of religious intolerance was extreme. While existing religions were recognized, no change of religion was allowed, except to the Orthodox Church, under penalty of exile. Her rule was extending through the Caucasus, and into Turkey, and the presence of an enlightened Protestant community, in these to be acquired possessions, she knew would be disturbing. Hence, in every possible way, her influence was thrown against the missionary work, and she sought to arouse Turkish fanaticism against it by constant misrepresentation. French influence, in the main, was in the same direction, due to the intimate relations with the Roman Catholic Church, and particularly the Jesuits. The result was that mission questions were constantly coming before the government. Permits for buildings, residences, schools, churches, had to be fought for. Laws of all kinds were passed, restrictive of the sale of Bibles, of travelling, of the introduction of books. A censorship was established, some of whose decisions were absurd in the extreme. Under existing treaty rights and the constitution of the Protestant community, there was no other course than appeal to the diplomatic bodies, and it was inevitable that the

progress of missions should follow the varying diplomatic fortunes. When Russia or France was in favour, missions suffered; when England or the United States was influential—they were favoured. This identification with political questions worked evil in two ways. It aroused the hostility of the Turkish government, and it constituted a serious obstacle to the best development of the native church.

Policy of Repression.—During the reign of Abd-ul-Aziz (1861–1876), the general situation in Turkey, so far as the Christians were concerned, was somewhat improved. Foreign influence was supreme at Constantinople; the Sultan caring only for his own pleasures, would do nothing to offend those from whom he sought to borrow money. The result was that many concessions were secured. Robert College and the Syrian Protestant College at Beirut received imperial permits, the Bible House at Constantinople was built, and schools were started all over the empire. With the accession of Abd-ul-Hamid II, there came a change. A policy of repression was adopted in everything. First came the Bulgarian massacres resulting in the Russo-Turkish war (1877); then things grew gradually worse until they culminated in the Armenian massacres of 1894–5. The story of those times does not belong here. A single fact illustrates the influences at work.

During the reign of terror, a Russian scientist visited Euphrates College at Harput, and seemed much interested in it. He then called on the Governor and told him that if that college remained, Islam would have to go. The next day a mob was gathered, the college was attacked and burned, and the missionaries barely escaped with their lives.

Under constant pressure from the United States government, through the efficient labours of such men as Horace Maynard, Gen. Lew. Wallace, Oscar S. Straus, John G. A. Leishman and others, the situation has become alleviated. There has at no time been any disposition to refuse obedience to any law. However harsh or unjust it has been, it has been obeyed, until by influence it could be changed, and every effort to secure such influence has been in the open. This somewhat extended reference to political matters apparently outside the sphere of missions, has been made because of their vital relation not merely to the public work but the development of the life of the native church.

Relation to Oriental Churches.—In this development, the original idea of the missionaries was not lost sight of. Although the strengthening of the Protestant community became a necessity, there was no effort to weaken the old Churches. They were antagonized as little as possible. Polemical preaching was seldom used. In the pulpit, by the teacher, and in ordinary conversation emphasis was laid upon the Christian life rather than upon the form of creed or the ritual of worship. Whenever possible, cordial relations with priests and members of the old communities were kept up, and while there was no condoning of error, stress was laid, not on error, but on truth. The ease with which this was done, however, varied greatly with different communities. With the Greeks it was perhaps most difficult. In Syria, among the Maronites, it was the same. There aggressive Protestantism was necessary. So also, though in somewhat less degree, among the Copts of Egypt and the Jacobites of Mesopotamia. The Nestorians of Persia were in some respects the most approachable, while the

Bulgarians welcomed the new ideas, but thought it unnecessary to leave their own Church. Among the Armenians also there was considerable difference in different localities. In eastern Turkey, the home of their nation, they resisted most energetically the advance of Protestantism. South of the Taurus, and wherever the use of the Turkish language under the pressure of the Turk had become general, they were more easily reached, the Protestant communities were the largest, and the relations with the old Churches were the most pleasant.

Methods.—From the beginning it was realized that the great work must be done by those native to the soil. Hence while no opportunity was lost for reaching men by preaching, personal conversation, etc., great stress was laid upon the training of men for teachers and preachers. In this the prime essential was correct versions of the Scriptures. To the ordinary Armenian, Greek or Bulgarian, his ancient Bible was practically an unknown tongue, and a considerable portion of the priests even could not understand the service. The versions in modern Armenian, in Bulgarian, in Syriac, in Turkish, are among the triumphs of modern scholarship, while that in Arabic with its large circulation and the honour paid to its style stands unsurpassed by any of the great versions of the Church; the names of Riggs, Schauffler, Eli Smith and Van Dyck, will ever stand high among scholars as well as among devoted missionary workers.

Education.—But the people must be taught to read. Primary schools were started everywhere. From these grew higher grades until, under the lead of Cyrus Hamlin, Daniel Bliss and others, colleges sprang up throughout the country. The pioneer (1863) was Robert Col-

lege at Constantinople, but only by a short time; then came the Syrian Protestant College at Beirut, both institutions of international fame. Others have followed, till in Asia Minor there are five, while Persia, Egypt, Bulgaria have each their own, not to speak of institutions almost if not quite of collegiate rank. Colleges for girls, too, have come into being at Constantinople, Smyrna and Marash, while of those of a little lower grade the number is great. These have had their influence on the other communities. A missionary in Syria told a friend that he was going into a village on the Lebanon to start three schools. When asked what he meant, he replied: "I shall start one, but that will compel the other communities to start theirs, so there will be three." It is significant of the general situation that when Russia sought to strengthen her hold on Syria and Palestine, she felt obliged to start schools in the villages. It was the schools of the United Presbyterian Mission in Egypt that gave it its popularity with the Khedive, and proved a most valuable asset in influence. With the schools came ability to read the Bible, and the presses in Constantinople and Beirut, and the ability of the American and British and Foreign Bible Societies was taxed to furnish copies. The first edition of the new Osmanli-Turkish Bible was exhausted before a new one could be made ready, while colporteurs went everywhere throughout the empire.

Scarcely second in importance was the literature, especially the periodical literature. It has been said that Bulgaria owes its existence to Robert College, and it is true, yet the leaders educated there would have accomplished little except as the weekly visits of the *Zornitza*, published by the mission, had carried to the

homes lessons of righteousness and true patriotism. And the same may be said of the Armenian and Greek papers. Books, too, were provided, but the supply, because of the greater expense, was sadly curtailed.

The Native Church.—Turning now to the development of the native church, the growth was much slower, and for a time created anxiety. That, however, this was due to the general conditions, especially political, was evident as soon as it became strong enough to overcome them. So long as excommunication meant starvation, or very nearly that, it was impossible to avoid much foreign help, always a detriment. It is to be remembered also that the Christians of Turkey had to be taught the essential elements of true independence. For years under a tyrranous oppression, they had lost much of vigour, and were too ready to accept all and ask for more. There were, indeed, noble instances of sacrifice, and the fact that under the fire of such bitter experiences as have marked the past twenty years the churches have gone steadily on gaining in self-development, shows that even the long centuries of Turkish rule had not been able to crush the ideal of Christian life. It was natural too that in Turkey should come the first manifestation of the experience that almost every mission has to pass through, when the native church and ministry outgrow tutelage and attain to manhood. That that period was safely passed, and that native churches and foreign missionaries are nowhere on more cordial terms of mutual help is witness to the genuine devotion and the sanctified common sense of all parties. As these lines are written word comes of the pastor of a large and influential church in an interior city leaving his parish to go as an evangelist

among the villages of Kurdistan, a life of heroic priva tion; of a church needing money for its own edifice raising not only twice but three times what the most ardent hopes conceived as possible.

If Turkey and Syria have bulked more largely in the public eye, it is not because the work has been more important than elsewhere. The mission commenced at Urumia, in Northern Persia, extended not merely into the mountains under the lead of Dr. Grant, but over the plains to Tabriz, and south to Teheran and Hamadan, and eastward to Resht and even Meshed. There too Russia cast her envious eye, and sent ecclesiastics to the Nestorians with proffers of help from the White Czar if they would but forego the differences they had never understood, and accept the Synod's rule. What wonder that many were enticed away, but the evangelicals stood firm, and the seed sown through half a century by Perkins, Stoddard and others, bore fruit. When the "beloved physician," Dr. Cochran, and the martyred Labaree, passed to the other life, no words can tell the eloquent story of the tribute paid to them by all of every race and faith.

When the gifted young Scotch laird, Ion Keith-Falconer, established a mission in Southern Arabia, it seemed a hopeless task. So when, under the influence of a missionary's son brought up under the shadow of the University of El Azhar in Cairo, Peter Zwemer and his associates went up the shores of the Persian Gulf, and dared the heat terrors of Muscat and Bahrein, "Does it pay?" was asked by many. Already the physician has unlocked many a door and entered many a tent in the very stronghold of Islam.

From the schools of Cairo and the college at Assiout

men have gone hand in hand with their teachers, and tracing the waters of the Upper Nile, conquering the very foe that struck Gordon down, are planting mission stations that shall yet realize the dream of St. Chrischona, of an Apostelstrasse into the heart of Africa. It will not be long before the successors of Mackay and Hannington of Uganda shall clasp hands with those of Lansing and Hogg, and the Cape-to-Cairo railway will be but the link of steel, connecting some of the greatest victories of modern missions.

In the spring of 1906, a company of workers met in Cairo, to consider the question of conquering, or better winning, Islam for Christ. There was little known of their counsels or their work, yet rumours of it penetrated to the cloisters of El Azhar, and scarcely had they gone back to their fields and labour, when Moslem Mollahs gathered in earnest conclave to consider how Islam might meet its deadliest foe.

It is in these lands that the mightiest conflict of missions must take place. Preparation has been made through nearly a century of patient effort. On both sides it is seen to be inevitable. The feverish rush of the North African tribesmen, led by the vague power of a chief, El-Senoussi, whose very existence has been denied, yet who is and must be a mighty influence; the restless anxiety of the Indian priests; the bitter hostility of the Central Asian khanates; all center around the Empire of the Turk and the Cradle of Islam. Nowhere, not even in China or Japan, is there need of deeper laid foundations, or stronger bulwarks than in the lands of Western Asia. The foundations have been laid, not alone in the cities, but in the villages from the Black Sea and the Caspian to Khartum. The bulwarks

are rising. It remains for them to be completed and the evangelical churches, no longer separated by ecclesiastical or national prejudices, will unite to reconquer the Levant in all its extent for Christ.

XV

INDIA

INDIA is not a country, it is a continent. It invites superlatives. Its lofty mountains and vast plains, its mighty rivers and dense jungles, its marvellous fertility and terrible famines, its colossal wealth and extreme poverty, are matched by its brilliant and inert people, its superb architecture and miserable hovels, its sublime philosophy and degrading superstition, its innumerable gods and unspeakable vices.

From time immemorial it has been the goal of conquerors and their tomb. Across the mighty barrier of the north army after army has poured into its provinces, conquered and then been conquered, not by arms but by the genius of the land, and remained to form one more of those mutually hostile elements which are fatal to a country's power.

Christianity also entered the field. First came the Greeks from Alexandria, then the Nestorians from Persia, and when the Portuguese came in the fifteenth century they found a large community, which Xavier and his followers sought, chiefly in vain, to bring into the Roman communion. The Jesuits won large numbers of the lower castes, but their work had little staying power, and though their converts were numbered by the hundred thousand their acceptance of caste and accommodation to heathen ideas weakened them. Then came the Dutch, carrying the Reformed doctrine as a sort of addendum

to their trade, and losing the faith when they lost colonial rule. More successful, not perhaps in numbers but in spiritual fervour, was the Danish work of Zeigenbalg and his successors down to Schwartz, just closing his years of service at Tanjore as Carey sailed up the Hoogly. Yet this had spent its force and dwindled until, when, nearly thirty years later another society took up the work, little more was found than an organization. The movement commenced by the Baptist journeyman preacher-scholar has continued until to-day. Christian missions are advancing at a rate scarcely dreamed of as possible even half a century ago. There is a Christian community of recognized power in the land, and already there is talk of a National Church of India.

Occupation of the Field.—It is a somewhat singular fact that it was eleven years after Carey landed at Calcutta before any other societies entered India. In 1804 the London Missionary Society occupied South India, extending its work in successive years until, by 1820, it had stations on both the east and west shores and in North India. In 1813 the Church Missionary Society, already in a degree represented by Henry Martyn as chaplain, sent one of his converts to Agra as an evangelist, the Wesleyans opened their work in Ceylon, and the American Board missionaries effected their permanent landing at Bombay. The next reinforcement was from Scotland, Dr. Duff coming from the Established Church in 1829. Four years later the Presbyterians of America established their work, and the next year (1834) the Basel Society joined the company, the Free Baptists of America following in 1835 and joining the General Baptists of England, who had separated from the Carey mission at Serampore in 1816. Then came

the Baptist work among the Telugus in 1836; the Lutherans of America in 1840; and the United Presbyterians and Methodists of America had but just entered the field when the mutiny of 1857 broke up most of the existing work. Out of the ruins, however, sprang a larger and more extended missionary interest and an increase of aggressive effort. Among the enterprises immediately started were those of the Christian Vernacular Education Society, the United Presbyterian Church of Scotland, the Welsh Presbyterians, and others, while the societies already in the field extended their efforts as rapidly as possible. Mention should also be made of the zenana societies and those for promoting female education started before the mutiny, while Gossner's society had commenced its marvellous work among the Kols. There were also a number of individual or faith missions of various kinds, one of which, at Ellichpur, became the nucleus for the work of the Christian and Missionary Alliance. At the present time almost the only organizations for general mission work not represented in India are the French, Dutch, and Norwegian societies, and the Protestant Episcopal Church of the United States. They are also so distributed as to cover the whole empire, not merely the British, but the native states, and to reach every class of people.

The Government.—More even than in almost any other mission field is it necessary in India to have some knowledge of the problems of government. Scarcely has even Russia been more fiercely criticised than England for her failure to do away with social abuses, famines, oppression, any or all the evils in the country. To govern these hundred millions of people belonging to a great variety of races, speaking over one hundred languages

and fifty dialects; separated from each other by the rigid walls of caste; living not to any great extent in cities but in over seven hundred thousand villages, each with its own communistic government; under the sway of leaders of as keen intellectual ability, as brilliant powers of public influence, as any of any race or age; holding to four distinct classes of religion, two of them with innumerable gradations of deities, all bitter against every other, is in itself a task of unparalleled difficulty. When to this is added the problem of holding in check the numerous influences that pour from the West into the East, seeking self aggrandizement no matter at what cost to the land itself; providing assistance in promoting general welfare, by railroads, irrigation, postal and telegraph facilities, the numberless conveniences that the Indian sees in the West and thinks he ought to have in the East; to do all this through men subject themselves to influences of many kinds constitutes a problem that might well stagger any nation. Little wonder is it that all has not been done that many think ought to have been done, yet to the government of England India owes more than can be told; and its value to missions, both in protection and positive assistance is beyond measure.

The East India Company.—This politico-commercial organization played as important a part in the preparation for missions in India as discovery did in Africa. The charter of this company, signed on the last day of 1600 by Queen Elizabeth, recognized simply the needs and opportunities of trade. In accordance with this, little was done except to establish factories and trade centers in various places on both the east and west coasts. Constantly, however, coming into conflict with the Mohammedan and Marathi rulers, the company decided,

in 1689, to consolidate its position on the basis of territorial sovereignty, and changed its clerks and agents throughout the land into officials. Calcutta, Madras, and Bombay were even then the centers. The death of Aurangzeb (1707) practically freed South India from the Moslem Moguls at Delhi, and the defeat of the French (1744–60) left the English masters of the east coast. In 1757 came the terrible Black Hole tragedy at Calcutta, followed by the destruction of the powerful nawabs of Bengal, and the way was opened for the great work of Warren Hastings in organizing the empire. The general principle was that of placing in control of the different native states men who could be relied upon to favour British interests and preserve peace. Occasionally one of them revolted, but invariably paid the penalty. A few alliances of native states were formed, especially in western India, but the overthrow of the Marathi power and of the central Indian Moslem rulers not only contributed to English prestige, but established English rule. In all this there was manifest one constant policy: to repress any insurrection, even the manifestation of hostility, promptly and effectively, but to do as little as possible to arouse antagonisms. So long as English predominance was secured, native customs and prejudices were interfered with no more than was absolutely necessary. Any elements therefore which might tend to excite the religious fanaticism of the people or weaken the authority of officials were not merely discouraged, but opposed. The Danish missionaries of Tranquebar, having a recognized position and being honoured by the natives, were favoured also by the British, and Schwartz was frequently employed in embassies to the native princes. The advent of Carey however was looked

upon with suspicion, and when Henry Martyn wanted to represent the Church of England in mission work he was compelled to take instead a chaplaincy, and do what he could, in a sense, at second hand. Under the influence of good men in the board of directors, efforts were made to provide the resident Englishmen with church privileges, and some would have been glad to influence the natives; but in the main the idea of the officials was that the native religions were, on the whole, better adapted to the people of the land, and Islam, Hinduism, Buddhism, were encouraged and even assisted. With the commencement of the present century there came a marked change. The new charter (1813) expressed the broader views of the company. The American missionaries secured the right to reside in Bombay, and afterwards the work of missionaries of every class was encouraged, although such restrictions as were deemed essential to the preserving of order were enforced. This was largely due to such men as the Lawrences, Edwardes, Havelock, and others. The great mutiny (1857) proved the end of the company, and the proclamation of Victoria Empress of India (1858) introduced a new order, in which, while care was taken to mete out justice to all and to infringe on no rights, Christianity was recognized as the religion of the government, and its propagation as a legitimate enterprise. From the experiences of Carey and Judson this company has been often looked upon as merely a hindrance. Unquestionably it did not intentionally assist or even countenance missionary effort, yet none the less truly was it of great service to the cause of missions and a most important factor in their development. So also still there are government officials who look with doubt if not with positive disfavour on some of the

missionary's work, fearing that it will increase troubles rather than lessen them; yet on the whole the influence of the government and of its strongest officials has been and is in hearty accord with the general purpose and for the most part with the specific course adopted by the missionaries.

The missionary problems are as varied as the physical conditions of the land, or the characteristics of the people. Yet through them all run certain features. The one overpowering all else, entering into all specific forms, dominating at every turn, is caste. India is the most religious country in the world. Religion is everything and everywhere.

Caste.—The purity of the original Vedas has long since vanished, so far as any practical power for life is concerned, and Hinduism has become a confused jumble of meaningless ceremonies and indecent rites. Its chief weapon for rule is caste. With it Buddhism was conquered and driven out of the peninsula, henceforth to be found alone in Ceylon and Farther India and Siam, before it reached on to China and Japan. With the same force Islam was conquered, and the Moslem democracy of Arabia has degenerated into a sort of accommodation which, while by no means destroying, has unquestionably weakened the hold that once was so firm, not merely on its own followers but on the conquered races. Before this same power the Roman Catholic missions weakened, and the Danish Tamil Mission failed to hold its own. One only of the early missions, the Syrian colony at Malabar, refused to be its victim and thus preserved its individuality and at least a modicum of life. How pervasive it is is evident from the statement made, that the four original castes have been subdivided until in the

highest alone, the Brahman, there are nearly two thousand sub-castes and even Brahmans from different provinces will often not eat together. How powerful it is is shown in the forcing of Brahmans who by travel have lost caste, to go through disgusting processes of purification before they can be restored to their friends. How insidious it is is witnessed to by missionaries of every society, who find it facing them in innumerable forms in their schools, their personal relations, and in the churches. It requires a clear vision, a firm hand, a strong will not to be overborne by it. Yet it must be done or modern missions will go the way of their predecessors.

There are, too, the problems presented on the one hand by the brilliant, highly intellectual, most attractive, Brahman or Moslem; on the other, by the poverty-stricken, ignorant, degraded outcaste or pariah. Each appeals to the missionary, but in very different ways. Each must be dealt with, but by very diverse methods. How far is the one to be recognized as of kindred ideas and purposes? How far is the other to be welcomed en masse? Nowhere on the mission field is there greater danger of admitting to church membership such a mass of "baptized paganism" than in India. Nowhere is it harder to draw the line between the refined and cultured recognition, even adoration, of Jesus the Teacher and the devout following of Jesus the Saviour.

Persecution.—There are the problems arising from persecution, bitter and relentless. Wholesale massacre is, of course, impossible, but more perhaps to be dreaded than that is the out-casteing of those who leave their kin and their gods. Poverty, distress of the bitterest type, await almost all; and there is not wanting the subtle revenge that spirits away the offender, or drains the life by

means known only to the initiated. Not greater is the contrast between the eternal snows of the Himalayas and the reeking jungles, than that between the spirit and teaching of the early Vedas and the modern filth of the Hindu worship. And yet the comparison does not hold, for the worst debauchery of the land finds its support in the highest caste; and no enmity is to be dreaded like that of those who with suave manner will assure the Christian that all men are brothers. What is to be done for, or with, the persecuted? Driven from their trade guild how are they to earn a living? Or if perchance they succeed in that, to what extent can they be called upon to tax the very life still further for the support of a "free" gospel? This particular problem indeed lessens in force as the community increases and compels recognition. It is not as intense to-day as it has been, but it is still most pressing.

So there is the problem of polygamy. It is easy to decide the question in America, and in some mission fields. Not so in India. The wisest and the best differ, and differ widely. There is the problem of education. How far shall it be carried, dependent upon mission funds? And so on through a long list of perplexing questions. But perhaps the one that calls for the greatest care is the organization of the native church. If anything is clear in the conduct of missions, it is that the winning of any country or race to Christ must be done chiefly by the people of the land, united for Christian life, organized for Christian work. Equally evident is it that each land, each race, must be studied by itself. While one mission field may learn something from the experience of other fields, it must study the situation for itself, decide its questions by itself.

The Pioneers.—The work of the pioneers was directly in the line of the solution of this problem. By the closest of study, Carey mastered the languages, while, as superintendent of an indigo factory, he informed himself as to the character and conditions of the people. After six years of this kind of work he was joined by Marshman and Ward, and at Serampore was started the press which, by its publication of Scriptures and of books in every department of literature, commenced the attack on the great systems of religious and philosophic thought that have been the basis of the social and civil life of India for centuries, and before which they are already showing signs of yielding. Two years later (1801) the Bengali New Testament was printed, the forerunner of the Bible (1809) and of versions of the Scriptures in whole or in part in twenty-four languages and dialects, prepared during thirty years of unceasing work. Not less significant of his conception of the work of a missionary were his acceptance of the professorship of Sanskrit, Bengali, and Marathi in the new Fort William College at Calcutta, and his services to philology in the preparation of grammars and dictionaries in those languages as well as in the Telugu and Punjabi. In all this his idea was so to fit himself as to be able most effectively to meet the problem of missions, and to take advantage of every possible point to make his blows more effective. Similarly, in 1801, he wrote to his society urging the use of education in English as a means of attracting the Brahmans and diffusing a knowledge of the gospel. He believed in preaching, and practiced his belief whether at the indigo factory or at Serampore. He built his first church in 1797, and laboured constantly for the conversion of individuals. His conception, however, of the relation

of church organization to the great work of undermining and destroying the system which hindered church organization is seen in the following quotations from a letter to the Baptists in Burma in 1816, just after Judson had joined them.

"We know not what your immediate expectations are relative to the Burman empire, but we hope your views are not confined to the immediate conversion of the natives by the preaching of the Word. Could a church of converted natives be obtained at Rangun, it might exist for a while, or be scattered, or perish for want of additions. From all we have seen hitherto we are ready to think that the dispensations of Providence point to labours that may operate, indeed, more slowly on the population, but more effectually in the end. . . . The slow progress of conversion in such a mode of teaching the natives may not be so encouraging, and may require in all more faith and patience; but it appears to have been the process of things in the progress of the Reformation; . . . and the grand result will amply recompense us, and you, for all our toils."

Policy of the Missions.—The missionaries of the American Board at Bombay (1813), Ceylon (1816), and Madura (1834) carried out the same principles that Carey had laid down at Calcutta. Hall and Newell at Bombay, as soon as they could master the language, went to the markets, temples, fairs, wherever they could find the people, but soon became convinced that they must rely to a great degree, upon publications, for which they secured a press; and upon schools, even though for some time they were obliged to depend chiefly upon native and heathen teachers for a large part of the instruction. Every effort indeed was made to exercise as much

Christian influence as possible on the children, and in many cases they were brought into Christian homes and given Christian names. It was significant that the first convert at Bombay was a Moslem, and that his change of faith was occasioned by a tract. As the missionaries sought to enter the interior and meet the turbulent Marathis, their only means at first were the schools by which they aroused the interest and then won the confidence of the people. Similar experiences attended the establishment of the Ceylon mission, afterwards extended to the south coast of India among the same Tamil people. Free day-schools and boarding-schools were established and crowded, and in a few years plans were laid for a college at Jaffna, followed later by another college at Pasumalai, Madura. The formation of churches had not, however, been rapid, and there was considerable feeling among the supporters of the missions that the evangelistic character of the work was being subordinated to the educational. The practice thus inaugurated has been followed by other American societies, and the Presbyterian College at Lahore, the Methodist colleges, one for men and one for women, at Lucknow, the Lutheran College at Guntur, and the Baptist College at Ongole, not less than the large number of schools, indicate the value put upon this form of mission work. The work of the Methodists among the Sweepers and of the Baptists and others among the Telugus is referred to below.

English and Scotch Missions also have followed the same general policy inaugurated by Carey. The Church Missionary Society, as it has the widest work, so it has the largest number of institutions in every section; but the Society for the Propagation of the Gospel has a

number, and the London Missionary Society, while devoting itself somewhat more to strictly evangelistic work, is by no means neglecting the educational. To the Scotch, however, belongs the lead in educational missions, and the three colleges at Calcutta, Madras, and Bombay are the result of a course of action carefully considered, definitely decided upon, and consistently followed. There have been numerous attacks upon them, claiming that they emphasize education at the expense of Christianity, and thus are not properly mission colleges. In view of these charges a special deputation was sent to investigate in 1888, and the result was a hearty indorsement of their action, recognizing that the special sphere of the Scotch missions appears to be among the educated classes and in training evangelists and teachers. It should be said that a considerable amount of the criticism has been occasioned by the relation held by the mission colleges to the imperial universities. The universities, under certain general rules, make a money allowance to colleges that come up to a certain standard. It is claimed that in the effort to hold that standard, which is very high, both for the sake of the pecuniary help and the prestige, full attention to Christian instruction and influence becomes impracticable, and some have urged that the temptation be removed by declining the government grants.

Some of the German societies, especially the Basel Society, have emphasized the industrial side, first for the community, then in training schools. These have sometimes developed to such a degree as to necessitate separation from the mission work, and there has been some question as to the wisdom of inaugurating this type of effort.

Direct Evangelism.—It must not be supposed that while the educational attack upon the systems of India has been pressed, and has furnished the general basis of missionary policy, direct evangelism has been neglected. On the contrary, it has been pushed in every conceivable way. The system of market-days and of melas, fairs or assemblies of pilgrims or merchants, has given opportunities for preaching which have been improved whenever possible. The inflammable character of Hindu crowds has indeed made it necessary to exercise great care, and public controversy has, as a rule, been avoided. There have also been certain general movements which deserve notice, especially those among the Telugus and the Sweepers. The American Baptist mission among the Telugus in East India, commenced in 1836, for thirty years met with almost no success. Repeated proposals for abandoning it were made, but the missionaries refused to leave the "Lone Star Mission," as it was called, and at last they met their reward in one of the most phenomenal successes in the history of missions. Thousands applied for baptism, and although the greatest care was taken and the applicants were kept on probation for a long time, over eight thousand were baptized within six weeks, including members of the higher as well as lower castes. Even more marked has been the work of the Methodist Episcopal Church among the Sweepers, one of the lowest castes, who applied in thousands for admission to church-membership. Other denominations have had similar, though perhaps not equal, experience. The Gossner mission to the Kols, one of the most degraded tribes in Central India, has been very successful, and the Church Missionary Society has raised up a large and practically self-directing as well as self-supporting Chris-

tian community in South India. Nor have the lower castes alone been reached. Brahmans in considerable numbers have been converted, and in North India and the Punjab work among the Moslems has met with a good degree of success. That pioneer work is still needed, is evidenced by the heroic efforts to enter Tibet.

A somewhat peculiar feature of this department of work has been the succession of revivals, even in communities where no great advance had been made, and confined to no one section of the country, or class of people. Such was the movement in the Khasia Hills under the Welsh Calvinists and particularly that under the lead of Pundita Ramabai, one of the most remarkable women India has produced. Starting her school for Hindu girl-widows, then enlarging it to care for the orphans left by the famines, she is now the head of a large community of Christian women and girls, in which there have been repeated scenes recalling the Pentecostal days.

Zenana Work.—In close relation to these has been the development of work for women, to a degree known in no other mission field. Not merely the seclusion in the zenana, but the terrible suffering occasioned by the customs of child-marriage, the suttee, and the position of widows, made their condition almost more pitiable than that of women in Africa or China. It was for them that the first women's societies were organized, and work for them has been from the beginning an integral part of missionary effort. Schools were established for girls (the first one by Miss M. A. Cooke in 1822) as well as boys, and in some cases, with the advance in public opinion, co-education has become possible. As it was felt that success in this particular depended to a great degree upon changes in the customs of the country, missionaries have

exerted themselves to the utmost to secure such laws as would remove the legality of the oppressive customs, and to assist the formation of public opinion. First to be accomplished was the abolishing of the suttee, the governor-general asking Carey to translate this order into Bengali, and his almost nervous haste to comply reveals that he considered it of great moment. Then followed other reforms. The efforts of the Brahmo- and Arya-Somajes joined those of the missionaries in weakening the bonds of caste, and the admission of women to positions of public influence has had its share. Little by little their success has increased, and general education, accompanied by religious zenana instruction and influence, has had such effect that the situation to-day is vastly improved.

Other Methods.—Parallel with schools and preaching has gone Bible and tract work. The British and Foreign Bible Society has naturally taken the lead, but a large number of local societies have been formed, in most cases auxiliary to that, for the purpose of caring for the distribution in special fields. The initiative of Carey in the matter of Bible translation has been well kept up, until there is no country better supplied with versions of the Bible in the various vernaculars. Tract work has also been pushed, and special efforts made, by the preparation of a pure literature, to meet the tide of false ideas and enervating publications with which, as popular education has spread and a free press has been allowed, the native leaders have sought to turn aside the influence of Christianity. Dr. John Murdock, of Madras, the pioneer in the supply of Christian literature for India, was long the only missionary in any field who gave his whole time to the work, and through him the attention of

other societies has been directed to the same need, so that there is also a very large number of periodicals, weekly and monthly, under the auspices of the missions when not directly edited by missionaries.

Medical missions have done an excellent work, though there has not been the necessity for them that exists in China and Africa. They have, however, had a large share in the opening of new fields, and especially in work among the women. The female physician has unlocked many a door closed to all others. In view of the present wide extent of the work it is difficult to realize that the first medical woman missionary, Clara A. Swain, M. D., of the Methodist Episcopal Church, reached India as late as 1870. One line of medical work deserves special mention, that for lepers. These unfortunates attracted the sympathetic attention of the missionaries at an early date, and several asylums were established by different societies. In 1874 a Special Mission to Lepers in India was organized in England by Mr. Wellesley C. Bailey, which has not sent missionaries of its own, but has assisted greatly the asylums and hospitals already in existence.

Student Work.—While one of the latest departments to be organized, this has developed with marvellous rapidity. In 1889 the first secretary of the Foreign Department of the Y. M. C. A. went to Madras. He was soon followed by others, and when eight years later a tour was made of the universities and colleges of India in the interest of the World's Student Christian Federation, the harvest was already ripe. The intellectual movement of India has been one of the most interesting phases of that empire; universities and schools of every kind have been crowded with the 25,000 students in the 200 colleges

and professional schools not to speak of the scores of thousands in the high schools. Of this entire number it has been estimated that nine-tenths are untouched by Christian influences; notwithstanding this as an indication of the interest of students in Christianity, in one university center the number of classes for the study of the Bible rose from three to forty, and the enrollment from forty to three hundred. Another indication is found in the movement for a National Missionary Society with a policy of Indian men, Indian money and Indian management, to evangelize the unoccupied fields of India, which received its impulse through the student movement.

Haskell Lecture Course.—At the Parliament of Religions in Chicago, there were no more notable delegates than those from India, and it was natural that when a lecture course was established for the purpose of setting forth Christianity in the lands there represented, India should take the first place. The lectures delivered by Dr. J. H. Barrows, Principal Fairbairn of England and President Charles Cuthbert Hall, of New York City, have attracted no little attention not merely in mission lands but in this country. The purpose was to reach the higher educated classes, whether Hindu, Moslem, Buddhist, Parsee or others, with a presentation of Christianity from the standpoint of the broadest and most liberal—not necessarily radical—view of the religion of Jesus. The first effect seems to have been chiefly to arouse curiosity as to what the advocates of Christianity might have to say for themselves, and a calm reassurance of the supremacy of the ancient faiths of India. There has come to be, however, a clearer vision on the part of the classes to be reached, and the result, especially

of the later courses, has been spoken of as well worth the labour. It is, however, probable that one of the most important results of this course, has been its influence upon the thought and life of the churches at home, in that it has brought about a far more sympathetic attitude towards the religious ideas of the Oriental world. More and more as those ideas are studied, is it becoming apparent, that just as the varied races of Europe are combining to form an America, far different from the old America and much richer in its varied qualities, so the Oriental concepts not only may but will add much to those of the West, and that the resultant will be a far truer and more complete Christianity than either alone could produce. The fear that this sympathetic attitude would overlook the practical degradation of the Oriental religions has not proved well founded. Those who have been most nearly in touch with actual conditions have welcomed the contribution of the best Christian scholars of the West to the rising Christian thought of the East, not merely for the sake of the East, but because through it both have been brought nearer together and each has helped the other's contribution to the full establishment of the kingdom of God.

The Native Church.—These varied methods, some directly, some indirectly yet none the less strongly, have worked together for the building up of a native church which, self-supporting, self-directing, should do for India what no company of missionaries, however numerous, able or devoted, could possibly do. As has been said, India is a country, not of cities, but of villages, each with its own distinct life. The need of a church native to the soil becomes at once apparent. It is a notable tribute to the wisdom of Carey that he realized this need,

and those who have followed him have kept it ever before them. The progress in absolutely independent organization, distinct from the churches at home, has not been as marked as in Japan, or in China, chiefly because of the diverse racial and lingual characteristics. Indeed the whole problem of national life and action is very different; any such united effort as has been witnessed in some other lands is difficult. There remains thus the peculiar state of affairs by which Methodist and Presbyterian churches are subject to ecclesiastical bodies thousands of miles away. The connection, indeed, is not very close, and in one section has already been severed, and the conferences and synod are virtually independent; yet so long as the link holds, the sense of direct responsibility which has been such a power in Japan, will be lacking. One of the significant facts of late has been the visit to India of Japanese pastors seeking to stir the churches to an international fellowship. In South India the progress is more evident in this respect than in North India, where the racial and religious differences are more marked. That the Church is a power in the empire, however, is witnessed to by men of every class and race; a still more significant proof is found in the varied efforts by Hindus and Moslems to revive the power of their own systems by absorbing whatever they can from Christianity. Widely varied as are the problems, great as are the difficulties, the advance is sure, whether on the very borders of Tibet or in Ceylon.

XVI

SOUTHEASTERN ASIA

PUBLICITY is not always the best test of values in missions any more than in other departments of life. Political questions, social crises, often bring certain fields into prominence, while others continue their work with very little of exploitation. The unrest in India, the revolution in China, the transformation in Korea, the almost meteoric outburst of Japan, the Cape to Cairo railway in Africa, the perennial Eastern Question in Turkey; all serve to attract attention, and focus the eye of the missionary as well as the political world upon those lands. For many years past there has been little of public quality to call attention to the group of countries comprising Southeastern Asia. There is first Farther India, including Assam and Burma, extending from Tibet to the Malay Peninsula, under English rule, as a part of the Indian Empire. Then comes Siam, and south and east of Siam shutting it off from the China Sea as Burma shuts it off from the Bay of Bengal are the French colonies, Cambodia, Annam and Tongking. Whether this state of quiet will continue is uncertain, for there are tokens of great interest in the French possessions on the part of Japan. The people too are quiet and unobtrusive. Buddhism is at its best at the court of Siam, where the king thinks it in full accord with his religion to cultivate good morals, and favour those whose unselfish labours for his people he appreciates. Burmans, Karens, the Shan tribes and the uncouth sav-

ages of the hill country, have not yet learned of the blessings of national independence, and are content to live under the protection of far-away England, while they listen to the story of the Cross, and build their churches on the foundations laid by Judson nearly a century ago.

Missions in these fields have also had this advantage that they have been almost entirely prosecuted in each country by a single society, and thus have had a unity which is not often possible and a freedom of action which gave the best opportunities for development. They have also been in some respects fortunate in their field, which has not presented certain of the disadvantages met with in the adjoining countries, India and China. Buddhism in itself is not more friendly to Christianity than is Hinduism, but the absence of the caste system weakens its autocratic power over those races whose acceptance of it is rather formal than real, and leaves the missionaries less hampered in their efforts to reach the people. It is also less virulent in its opposition, and while Buddhist priests are bitter in their hostility to a system that threatens their supremacy, Buddhist rulers have frequently shown more consideration. The terrible cruelties of Thibaw and some of his predecessors were political rather than religious. Another advantage has been the accessibility of races like the Karens of Burma and the Laos of Siam, offering a peculiarly attractive field for the missionary, and seemingly very open to gospel influences. The annexation of Burma to India and the beneficent rule of the King of Siam have also been very positive factors in the development of some of the most successful mission enterprises of the Church. On the other hand the proverbial hostility of France has practically closed those colonies to evangelistic work except as oc-

casional Laos preachers cross the border and bring to those of kindred race some knowledge of a freer gospel than the priests have told.

Missions in Burma.—These had their origin in the work of Adoniram Judson, and are carried on chiefly by the American Baptists. The Welsh Presbyterians have a mission in Assam, and the Society for the Propagation of the Gospel, the Methodist Episcopal Church, and some other societies have stations at Rangoon and its vicinity; but the great work, whether among the Burmese, Karens, or hill tribes, not merely of Burma proper, but also of Arakan and Assam, is under the care of the Baptists. Three English Baptists and two representatives of the London Missionary Society preceded Judson, but their work was not permanent, and his arrival at Rangoon (1813) was really the commencement of mission work in that country. For six years he devoted himself to laying foundations, following the general principles laid down by Carey, and fitting himself to meet the Burmese with the translated Bible and a clear understanding of their own beliefs and customs. During this time he was unmolested, although he kept very quiet, baptizing his first convert in 1819. The same year, by the death of the emperor, and the accession of a man of bitter cruelty and tyrannous in the extreme, the situation changed. Repeated attacks on Bengal forced the war of 1824–26, resulting in the annexation of Arakan, and carrying with it the imprisonment of Judson at Ava and Oung-pen-la, and the breaking up of the station at Rangoon. In 1827 George Dana Boardman commenced at Tavoy the work among the Karens, and from that time the advance was rapid. In 1835 the mission in Arakan was commenced, but the very unhealthful climate

prevented its prosecution, except for the few years during which Sandoway was a refuge for the persecuted Karens of Bassein. Of late, under British improvements, it has become more healthful, and has been reoccupied. Then came the mission in Assam (1836) among the Hindu Assamese and Kols (imported from India for work in the tea-gardens) and the demon- or nature-worshipping Garos and other hill tribes. The Welsh Presbyterians (Calvinistic Methodists) in 1845 commenced a work in western Assam, the Baptists occupying the eastern section. A second war with England, resulting in the cession of Pegu, including Rangoon, gave another impulse to the work, which also extended north, though, under a succession of despotic emperors, with less success, until the final overthrow of Thibaw in 1885 brought the whole country under British rule, and since then progress has been limited only by the means of the society.

Nature of the Work.—The character of the people has necessitated a double form of work. In the efforts to reach the Burmese and the Buddhist Shans and others, the same general methods have been adopted as in India for the Hindus, and with good success. Schools have been established, and at Rangoon the Baptists and the Society for the Propagation of the Gospel have each a flourishing college. Churches also, with good membership, have been organized, and the results have shown that Buddhism can be overcome by Christianity. The distinguishing feature of mission work in Burma is the phenomenal success of the labours among the Karens, or peasant class. They are held to be of Mongolian origin, who have come over in three great migrations, and now as three different tribes or clans, differing in language and customs, occupy the hill-country of northern and the

plains of southern Burma. They have never given up their nature- or demon-worship, but have many traditions of spiritual religion and conceptions of an Eternal Being and a Redeemer. From the very first they welcomed the teaching of the missionaries, and, notwithstanding the bitter persecution of the Burmese, flocked in crowds to the missionaries for baptism. In 1840, when the hostility was so strong that the mission station at Bassein was broken up, the missionaries established themselves at Sandoway in Arakan, and sought from there to guide and help the persecuted communities. The Karens followed them, and although the Burmese placed guards on the mountains, to arrest any who sought to pass, several thousands did get through and established Christian Karen churches in Arakan. The growth, too, has been steady, and the Karen with the Telugu churches have given the Baptist missions a preëminence in mission statistics for which they may well be grateful. Not less important than the size of the communities is their character. In no field in the world is there a better record in regard to the self-support of the native churches. From the very beginning this subject has been pressed, and, assisted to a considerable degree by the conditions, in which the size of the churches is an important element, the foundations of a permanent, self-propagating Christian community have been well laid.

The Hill Tribes.—North of Burma, extending to the very borders of Tibet, is what is known as the Hill Country of Assam. It seems to have been the gathering place of the various tribes forced into the mountains by the advance of the stronger governments around. It is a strange mixture of races and languages, thirty different languages being given by the census of 1901 as the

vernaculars of a single station. Rough in the extreme in their manners, so fierce that the highest government officer of the region described one tribe, the Garos, as "a most desperate and incorrigible tribe of bloodthirsty savages," and the missionaries were greeted in the heathen homes by strings of human skulls brought from the plains as trophies; yet when the British entered to protect their subjects, the tribe was conquered without the loss of a single life. These rough mountaineers live in mortal terror of demons, and the Nat-worship has reigned supreme until the missionaries, first of the American Baptist Missionary Union, then of the Welsh Calvinistic Methodists, went among them. The stories of revivals and the growth of Christian communities have been thrilling and recently in the Khasia Hills there have been scenes recalling the events in Wales. Another class for whom much has been done and more should be done are the coolies who came from Bengal to work in the tea-gardens.

It is not only for itself, however, that Assam makes an important mission field. It is in a sense the doorway to some of the most inaccessible regions of Central Asia. It is in constant communication with Western China and Tibet, and those who receive the gospel there carry it to peoples as yet outside the reach of missionary effort.

Missions in Siam.—Attention was first drawn to Siam as a possible door to China. Bangkok was prominent in Chinese trade, and Gützlaff, of the Netherlands Missionary Society, stationed at Singapore, visited it with a representative of the London Society in 1828 with that in view. As a result they sent an earnest appeal to America to occupy the country. In response the Rev. David Abeel, of the American Board's mission at Can-

ton, went to Bangkok and joined them in preparatory work. All these were, however, obliged to leave by 1832. The next year the American Baptist Missionary Union opened work chiefly for the Chinese, though some attention was paid to the Siamese. Neither, however, has been pushed very much. The American Board sent two more missionaries in 1834, who were joined the next year by Dr. Daniel B. Bradley and the Rev. Jesse Caswell. As work in China developed, the missionaries engaged in that department left, and the American Board's Siamese mission was closed in 1849. Just before that, after one or two experiments, the Presbyterian Board commenced permanent work, which has been considerably enlarged so as to cover not only the southern part of the kingdom, but also the northern, where the Laos form the greater part of the population.

Relation to the Government.—One of the distinctive features of mission work in Siam has been the very cordial relations between the missionaries and the government. This was partly due to Dr. Bradley, whose medical skill made a great impression on the people, and whose thorough knowledge of the language brought him into constant contact with the officials. Still more, however, was accomplished by Mr. Caswell who, while the heir to the throne was being trained as a Buddhist priest, made his acquaintance, won his confidence, became his tutor, and acquired an influence over him which, on his ascent of the throne in 1851, modified his whole bearing, not merely towards the missionaries, but towards all foreigners. While his predecessor, a usurper, had been very harsh, he was always courteous, sought to come into friendly relations with foreign governments, and to introduce foreign civilization. The missionaries were

welcome in the palace. Several of the women were invited to teach the women of the royal household, and a Christian Englishwoman was employed as governess, among her pupils being the present king who holds a unique position among Oriental monarchs for his genuine regard for the welfare of his people. Interested in all improvements, he has recently signalized his anxiety for their best good by an edict against gambling. That a Buddhist king, who makes no pretensions to special interest in Christianity should take the course he has, is undoubtedly due to the influence of those who were so intimate with him in his boyhood. It is but another instance like that of Drs. Verbeck and Brown in Japan, and of the early missionaries in Korea. Not less notable has been the influence of the veteran Dr. Dunlap, as he has sailed along the coast, rivalling John Williams in his itinerating by water.

The effect of the favour of the government was to give the missionaries free course in their work. Missionaries were placed in charge of royal hospitals, appointed to official positions, and in many ways were assured of the high esteem in which they were held. There was no hindrance, and yet the work for the Siamese did not grow or show much success. This was due chiefly to the hold of Buddhism upon the people, illustrated by the fact that the majority of the men spend at least a few years in the priesthood, and there is scarcely a family which is not permanently represented in it. It is probable also that the very enervating climate has had a considerable influence. Of later years there has been a marked change and the reports show a decided advance in every respect, manifest in the practical attainment of self-support on the part of the churches and a great in-

crease of interest in them in regard to extending the knowledge of the truth, both among their own people and in new fields.

The Laos.—The great mission work in Siam, however, is in the Laos country, to the north. The Laos are akin to the Siamese, both belonging to the great Shan family, but are superior to the southern race, both in character and in physical nature. They are Buddhists, at least in name, but are much under the influence of the demon-worship which is so prevalent and so strong through Southeastern Asia. Attention was first drawn to them by the presence, near one of the stations of the Siam mission, of a colony of Laos who had put themselves under the protection of the King of Siam in order to escape the tyranny of their own tributary chief. In 1863 an exploring tour was made to Chieng Mai, the capital of the most powerful Laos province, and four years later a station was opened there. Success followed the efforts of the missionaries quite speedily, and it was evident that they were acquiring a strong hold on the people. This aroused the anger of the king of the province, and he sought to secure the recall of the missionaries to Bangkok. Failing in this, he commenced torturing the converts, but, before he could carry it very far, was called to Bangkok on state business and died there. A proclamation of religious liberty for the people by the King of Siam put an end to the trouble, and since then the work has advanced very rapidly. Every department of missionary work has been developed, in a normal way, so that the type of Christian community is thoroughly healthy. Indeed some of the difficulties usually considered inevitable in mission growth have been conspicuous by their absence.

A political event which seemed at first to promise disaster has resulted in good. The traditional greed of European powers has been felt by Siam, the latest manifestation being the war with France, by which the frontier was rectified so as to bring a considerable section of the Laos country within the borders of Annam. As missionaries are not allowed to cross the border, there was some anxiety lest the as yet feeble churches there would suffer. The older churches however rose to the need, and native evangelists offered their services, with the result that there has arisen a strong missionary movement which may be the means of reaching the French colonies.

Already there are signs of ferment in that region. Japan is getting hold of the trade of Tongking and Annam, and on the pretense that the native labourers are unreliable is pouring her own people in in crowds. Should a pretext arise, the French fear a sudden descent from the new Empire of the East, and one against which they could make little headway. The map of Eastern Asia is by no means definitely drawn, and the Christian churches of the Shan states may well be a most important factor in the future of that whole section of Asia.

Malaysia.—The Malay Peninsula and Archipelago form the connecting link between Asia and Oceania, and have been the scene of rival religious propaganda since the thirteenth century. Originally Animists, a Tartar invasion (1259–94) was followed by Mohammedans pouring down through the peninsula and spreading over the entire archipelago; these were in turn followed by the Hindus, the Roman Catholic religion brought by the Portuguese, and finally the Dutch appeared (1605) with Protestantism. The result was a curious religious conglomerate. The Dutch East India Company was com-

mitted by its charter to carry the Reformed Faith to the heathen, but naturally this was with them a secondary consideration, and little missionary zeal was shown by the ministers who accompanied them. Yet some good was done; the Bible was translated and published in Malay and Cingalese, heathen temples were closed, the Roman Catholic churches used for Protestant services, and both Buddhist and Roman Catholic services were prohibited. To be baptized was the open sesame to government favour, and as the conditions for church-membership were merely the learning of the Ten Commandments and the Lord's Prayer, praying twice a day and saying grace before and after meals, the people flocked into the church by hundreds and then by thousands. At the opening of the seventeenth century 100,000 of these "Christians" were reported in Java alone, and in like proportion in the other islands.

The mingling of races and languages and dialects is remarkable. The inhabitants run the gamut of humanity, from the aboriginal Sakai and Senangs on the peninsula, the Bataks of Sumatra and the Dyaks of Borneo and kindred wild folk, to the Cantonese, Hakkas, Swatow, Hinghua and Foochow Chinese, the Tamils, Telugus and Canarese of the Indian races, Arabs and Eurasians, and a goodly number of Europeans and Americans. More or less work is carried on for them all, though much difficulty is experienced from the variety of languages and dialects. In Singapore alone a hundred languages are said to be spoken, and fifty more in other parts of the peninsula; English and Malay are the most universally used, the latter being the *lingua franca* of the archipelago. In the Anglican services in Singapore this polyglot difficulty is met by "having the prayers in one dialect, the

Scriptures in two others, the sermon in one Chinese dialect interpreted into another by a catechist."

The Peninsula.—The Straits Settlements early became the anteroom of China, where Messrs. Milne and Medhurst (1813–22), and later Dr. Legge (1840) worked among the Chinese population while awaiting an open door to the empire. They learned the language, prepared a literature, founded schools, and the Anglo-Chinese College was established at Malacca. Gradually their work extended to Singapore and Penang, and to Java and Amboyna, wherever they could get a footing. With the opening of China this work of the London Missionary Society was transferred to that country and later the Society for the Propagation of the Gospel occupied the peninsula (1856), followed by the Plymouth Brethren (1866), the English Presbyterians (1875), the American Methodist Episcopal Society (1884), and the Church of England Zenana Society (1900). The work of these organizations is greatly helped by the agents of the British and Foreign Bible Society, who distribute Bibles and Christian literature in Chinese, Javanese, Malay and Tamil.

Much of the work in the Straits Settlements and Malay states is self-supporting, that is by local contributions apart from outside aid, and grants-in-aid of the schools are made by the British government. A high grade is maintained, and the educational work, always carried on with marked evangelism, is developing a higher character in the people, especially among the Chinese, who are gaining the ascendency over the indolent Malays. In the Anglo-Chinese College established at Singapore by the Methodist Episcopal Mission there is an enrollment of over a thousand students.

The recent discovery in the jungle of a leaf which seems to cure the opium habit, has added greatly to the opportunities for evangelistic work. An Anti-Opium Society was formed (1907), and with the assistance of the Chinese Y. M. C. A., depots were opened for the distribution of the remedy, and the people came first by hundreds, and then by thousands for it, and to them all the gospel was preached; they came from all parts of the islands as well as the peninsula, and hundreds have been cured. That the government sales of opium dropped thirty cases, or nearly $45,000 in one month, seems to prove the effectiveness of the remedy.

In spite of the good work done on the peninsula by the English and American missions, and the gratifying results, they are hampered by an inadequate force of workers and lack of means. On the west coast there is about one missionary in every 3,000 square miles; no station has been established in the large sultanates of Trengganu, Kelantan and Pahang, and but two stations in Siamese Malaysia, while Islam is steadily increasing among the native races.

The Archipelago.—While the type of Christianity introduced by the ministers of the Dutch East India Company was of a low order, as we have seen, the early missionaries sent out by the Netherlands Missionary Society (1812), especially Messrs. Kam, Le Bruijn, Bar and Roskott, laboured faithfully and built well on the foundations they had laid, working among the degenerate Christians who were scarcely to be distinguished from their heathen neighbours. The Dutch Colonial government gradually became so interested that it became responsible for the larger part of the work among them, and the great majority of the descendants of the early Chris-

tians are under the care of colonial pastors; at the beginning of the nineteenth century they numbered not far from a hundred thousand.

While the Netherlands Society was the first in the field, it was soon followed by the other Dutch Societies; for a long time the Colonial government was antagonistic to the Dutch workers and made it almost impossible for any others to enter the field. With changes in the official staff, however, the opposition ceased, and the German Rhenish and Neukirchen Societies entered the Dutch Indies, while British Borneo was occupied by the Propagation Society. The greatest success has been won by the Netherlands Society in the Minahassa District of Celebes, which is entirely Christian, while the Rhenish Society has had marvellous success among the wild Bataks of Sumatra. The American Board attempted to establish work among them (1834), but their missionaries, Messrs. Lyman and Monson, were murdered and the project abandoned. The Rhenish Society made another attempt (1862) after Pastor Witteveen of Ermelo had sent missionaries to them, and a Dutch linguist had given them the Gospel of St. John. After years of trial and danger and no little hardship, the old heathenism began to give way. Churches and schools multiplied, and a Christian civilization is gradually gaining ground. South of Silendung as far as Angkola Sipirok, and the Mohammedan Padang Bolak, the greatest obstacle is Islam, but even here the light is breaking. In the north many of the stations have reached a high state of development. Already the Bataks are erecting their own churches and school buildings, and to a considerable extent are supporting their native pastors and teachers. Two Dutch Societies and the Java Committee have a small work on

the east coast of Sumatra, which is fairly successful, as is also the work of the Rhenish Society of the neighbouring island of Nias among a tribe allied to the Bataks.

In Java the work has been much hindered by the favour shown the Mohammedans by the Dutch government. The six Dutch and the Neukirchen Societies are working among the Javanese, Sundanese and Madurese, as well as among the Chinese and Arabs, and conducting services for the Europeans. Together they have about four thousand Christian communities, the most flourishing being at Mojowarno, where work was begun by Jellesma (1851). A training school and seminary has been established at Depok near Batavia, to which students come from all parts of the archipelago. In Dutch Borneo the Rhenish Society began a work among the headhunting Dyaks (1835) and was beginning to have some degree of success when in a revolt of the Mohammedan Malays against the Dutch government the Dyaks became involved (1859), and all the inland stations were destroyed and seven missionaries lost their lives. It was seven years before the work was again taken up (1866) and it has had but slow growth. In North, or British Borneo, an Englishman, called by the natives "Rajah" Brookes, became interested in their welfare, and formed a committee for work among them (1846) largely at his own expense, which was taken over by the Propagation Society (1848) and has gradually extended to Labuan and the sultanates of Brunei and Sulu. The Methodist Episcopal Society extended its work from the peninsula (1896) to North and West Borneo, as the Malaysia Conference.

In the Celebes, the oldest mission field in the archipelago, the greatest advance has been made. The work of the Dutch societies has largely passed into the hands

of the Colonial State Church, while in the Minahassa District the native church has nearly 150,000 members. The rest of the island is largely Mohammedan, yet everywhere the pervasive influence of Christianity is manifest. Success has also crowned the work on the Sangi and Talaut Islands begun by Dutch and Gossner missionaries among the semi-Christian remnant resulting from the early missions, while the present work is in the care of a committee at Batavia. In the Moluccas the work of the Netherlands Society so prospered that it was turned over to the Colonial State Church (1865), while Buru and Almaheira, the field of the Utrecht Missionary Union, are practically Christian. In the Lesser Sunda Islands the harvest of modern missions has been reaped from the sowing of the early years, and with the exception of Sawu and Sumba which the Dutch Societies still occupy, the work is under the Colonial Church.

As in the peninsula so in the archipelago: the force of workers is inadequate to meet the opportunities, and where Christians fail to enter, the followers of Islam hasten. The Christians in the care of the Colonial Church are numerically strong, but need upbuilding in the faith, while among the heathen, the limitations are of men and means; the open doors are many and the calls urgent. Of the 37,000,000 peoples and tribes and tongues that make up the conglomerate population of Malaysia, the total number of Christians approximate 374,000 after three long centuries of Christian rule.

XVII

CHINA

FROM time immemorial there has been a peculiar fascination for the Western world in the Far East. Cathay has been the synonym for everything that was rich and gorgeous, with an element of the mystical or mythical about it. The Hebrew prophet's vision of those who should come from the land of Sinim was doubtless colored by the reports of those who had brought to Solomon the fruits and riches of a land that came to be known as "The Flowery Kingdom."

In this feeling the Christian Church has always shared, and each missionary epoch has had its own effort to evangelize China. First went the Nestorians who alone of the Eastern Church retained the vigour of missionary extension. Their work seems to have reached its height in the eighth century, the tablet at Singanfu bearing date of 781.

From that time they diminished in strength and gradually disappeared, although there seems to have been some of their converts at the time of the second attempt by John de Monte Corvino. His mission was the direct result of the travels of Marco Polo, and coincided with the close of the Mongol rule. The advent of the Ming dynasty (1341) put an end to the mission. The next attempt was that of the Jesuits, following close upon the work of Xavier. After some failures, they established themselves in Canton in 1582, won considerable favour,

and on the accession of the Manchu dynasty, in 1644, advanced rapidly. Their scientific attainments gave them prestige in Peking, and they had converts from all classes, churches were built, large Christian communities were established, and a considerable success seemed assured. Then arose a discussion as to the relation to be held towards Confucianism. The Jesuits let it alone, as not interfering with the profession of Christian faith. The Dominicans and Franciscans, smarting perhaps under their comparative failure, claimed that it should be unsparingly condemned. At Rome the popes declared the Confucian rites idolatrous; the emperors retorted by forbidding any but the Jesuits to teach; and at last all Christianity was forbidden, the missionaries were banished, and their converts sent into exile (1724). The execution of the edict was not, however, carried out with any uniformity, and when, after a century, missionaries again gained access to the empire, numerous communities were found true to the Christian name.

Robert Morrison.—The pioneer of Protestant missions was Robert Morrison, who at the age of twenty-two, offered himself for foreign service to the London Missionary Society, and on learning that he was to be sent to China, spoke of the result as an answer to his prayer "that God would station him in that part of the missionary field where the difficulties were the greatest, and to all human appearance the most insurmountable." While looked upon in his boyhood as dull, his wonderful power or genius for hard work gave him even before he left England not merely an education but a considerable knowledge of the Chinese language. He found a Chinese classical manuscript in the British Museum, and set about the study of the language at once, under a native teacher.

At that time the empire was practically closed to foreigners, although the Portuguese since 1557 had held possession of Macao, on a delta at the mouth of the Si-kiang, or West River, and the harbour of Canton. They had been followed by the East India Company, and some American merchants had establishments at Canton. All, however, were on sufferance, and subject to the most unjust and arbitrary treatment at the hands of the mandarins. Morrison applied to the East India Company for passage to Hongkong, but was refused, on the same general grounds as those taken in regard to Carey. An American firm, Olyphant & Co., of New York, was more favourable, and on September 7, 1807, Morrison reached China by way of America. Dwelling in Canton at first in an American and afterwards in a French warehouse, and dressing in Chinese garb to avoid notice, he pressed the study of the language, although his teacher carried poison in his pocket to anticipate the officers should he be caught violating the stringent orders against instructing foreigners. The difficulties, however, proved so great that after a time he removed to Macao. In 1809, on his marriage to the daughter of an English merchant, he received an appointment as translator to the East India Company which made him independent in support, secured him a residence in Canton, large opportunity to meet the people, and considerable time for the prosecution of missionary work, especially in the preparation of a translation of the Bible, a Chinese dictionary, and other books.

The Missionary Problem.—The problem of missions confronting the pioneers was very different from that in any other field. The Chinese had three religions, and no religion, in the sense in which the term could be

used in almost any other land. The Brahman, Moslem, Buddhist, was consistent in his acceptance of a creed, or at least a system. The Chinese was either Confucianist, Buddhist, or Taoist, as he happened to choose, or even all three at the same time. He was, however, predominantly always a Confucianist, and Confucianism is scarcely to be called a religion. There was a sense of Deity, but no agreement as to what it involved or what its essential characteristics were. There was a state religion, including the cultus of ancestors, of heaven and nature, polytheistic, pantheistic, and atheistic all at the same time. Under such circumstances it was difficult to find common ground for the missionary and the Chinese. The absence of caste, the competitive examinations on which the mandarin system depended, and above all the patriarchal system of the clan, closely identified with the ancestor worship and culminating in a despotic government combined to hold them in a unity very different from the divisions, jealousies and fears of India. There was too the intense conservatism which characterized the people to such a degree that although twice overpowered and for long periods governed by other races, the Mongols and Manchus, they assimilated or absorbed their conquerors, made them Chinese, and finally, in the first instance at least displaced them, while many consider that the days of the present Manchu rule are numbered, as the queen herself is seeking to sink all differences between them. When to these is added the lack of moral sense, resulting in mutual suspicion, and particularly in distrust of everything non-Chinese, it is little wonder that to the Christian world it seemed an absolutely blank, impassable wall. Xavier, dying at Macao, after his experience in India and Japan, felt the burden on his

soul, and cried out, "Oh, rock, rock, when wilt thou open?"

The sturdy, indomitable Scotchman, holding fast to his Calvinistic training and his absolute faith in God, answered the ship's captain when asked with a sneer whether he expected "to make any impression on the idolatry of the Chinese empire": "No sir, I expect God will."

For over twenty years Morrison worked practically alone, for Milne who joined him in 1813, and Medhurst, 1816, removed to Batavia and Malacca, where they felt that they could on the whole accomplish more. In 1821, Milne founded at Malacca the Anglo-Chinese college and on the printing-press soon established in connection with it, was printed the first Christian newspaper in Chinese.

American Missionaries.—It was not until 1814 that Morrison baptized his first convert, and in the first twenty-five years but ten were baptized, one of these being the well-known Liang Ah-fa, whose tract, "Good Words to Admonish the Age," brought the leader of the Taiping Rebellion into contact with Christianity. In 1829 E. C. Bridgman, of the American Board, accompanied by David Abeel came as the first representatives of America. Four years later S. Wells Williams, sinologue, historian, diplomat, joined the little company as a printer, bringing his printing-press with him. In 1834 Morrison died, having packed into twenty-seven years of missionary life an amount of achievement in foundation laying such as few if any have equalled. As has been said, "Any ordinary man would have considered the production of the gigantic English Chinese dictionary a more than full fifteen years' work. But Morrison had

single-handed translated most of the Bible; had sent forth tracts, pamphlets, catechisms; had founded a dispensary and established a college, besides other duties as translator for the company, and preaching and teaching every day of his life."

From that time the increase was rapid. Already Gützlaff was pioneering along the shores of China, visiting Tientsin and distributing books everywhere. Two months after the death of Morrison, came Dr. Peter Parker, and inaugurated the great medical work in China and indeed, in all the mission field. The Baptists had commenced work for the Chinese at Bangkok, and the Presbyterians at Singapore, so that, on the opening of the treaty ports in 1842, everything was ready for a prompt occupation of the field. Batavia, Malacca, Macao, were left; the Anglo-Chinese college was transferred to Hongkong, and S. Wells Williams took his printing-press from Macao, where it had been placed for greater freedom, to the protection of the English at Hongkong, and a little later to Canton.

Opening of Treaty Ports.—The story of the diplomatic means by which China has been opened to foreigners has been often told and generally in such a way as to leave the impression that the foreign nations were insufferably brutal and the Chinese government an innocent sufferer. Undoubtedly foreign governments have much to answer for, but as undoubtedly, the course they took was forced upon them. The famous Opium War was not undertaken to force opium on China, but to compel China to observe her own laws. The wrong was in trading in opium at all, but the war would have come on had the ships been loaded with manufactures instead of drugs. The Chinese government had to learn that it

could not treat foreigners as at that time it did its own defenseless subjects. It could not buy goods of the rest of the world, and at the same time shut its doors in their faces.

The immediate result was the opening of four ports, and the commencement of treaty negotiations, in which France and the United States took part, the latter being represented by Caleb Cushing as Minister, and Dr. Parker as Secretary of Legation. At the instance of France, the edicts, which had been in force for two centuries since the expulsion of the Jesuits, were withdrawn, Christian exiles were recalled, and Christian work sanctioned. In no one of the treaties was there any mention made of opium, which was legally prohibited, nor was there any effort to force it upon the people. There was, however, no recognition of its evil, and the result of the war was practically to bind it upon the country by making interference with it difficult.

Toleration.—The next step was the "Arrow War" (1856), in which Canton was taken, and the allied English and French fleets, proceeding to Tientsin, forced more concessions and assisted in securing the treaty with America, into which S. Wells Williams, then Chinese Secretary to the Legation, succeeding Dr. Parker, had inserted the following clause:

"The principles of the Christian religion as professed by the Protestant and Roman Catholic Churches are recognized as teaching men to do good and to do to others as they would have others do to them. Hereafter those who quietly teach and profess these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether a citizen of the United States or a Chinese convert, who, according to these tenets, peace-

ably teaches and practises the principles of Christianity shall in no wise be interfered with or molested."

The principle had been recognized in the French treaty in 1844, but this specific statement was worth much, and in securing it Messrs. Williams and W. A. P. Martin did the cause of missions in China a great service although some have felt that any advantage was more than counterbalanced by the injury resulting from the quasi endorsement of the new faith. This was in 1858, but it was not until 1860 that the treaties were really made operative and missions had a fully recognized status in the empire. The missionaries, however, had not waited. One after another almost all the large societies of England, America and Germany, were represented, and the work of evangelizing the great empire had fairly begun. As was inevitable under the circumstances, the missionaries gathered chiefly in the treaty ports. They, however, improved every opportunity to extend their observations into the interior; and long, arduous, and dangerous journeys were made by representatives of all the societies. The most noted of these, perhaps, was W. C. Burns, the well-known Scotch evangelist, whose experiences, from the time when he made his first tour from Hongkong in 1849 to his death at a wayside inn in Manchuria in 1867, match for thrilling interest the records of any mission field. Under his influence largely J. Hudson Taylor organized the China Inland Mission, which has done so much to reach the inland provinces. The other societies have, however, not been slow to press forward. One of the first interior stations was that at Kalgan, opened by the American Board, while the Presbyterians occupied Shantung, the Church Missionary Society and Baptists pressed towards the

western provinces, the Irish and Scotch Presbyterians entered Manchuria, and, more recently, James Gilmour, of the London Missionary Society, has made the name of Mongolia familiar to readers of mission literature.

Massacres.—In no mission field has there been such a series of terrible massacres, in which foreigners and native Christians alike have suffered, as in China. The story of Madagascar is tragic, and there have been barbarous outbursts in the Pacific islands. In Turkey the destruction of life and property was great, but that was recognized on every hand as rather political than religious; while the Armenians were cut down, the Greeks by their side were untouched. In China, there was a bitter, concerted, continuous conflict, occasionally breaking forth in eruptions of ferocity. It was probably fortunate that at that time China was too "ten-thousand-miles-offy" (to use Mr. Meadow's phrase) to be seriously considered. Had it been the day of wireless telegraphy, it is difficult to forecast what might have happened.

The effect of the wars—the resulting treaties and the entrance of foreigners into even the remoter sections of the empire—was to arouse and increase the bitter hostility of the mandarin class against all foreigners. From the beginning they had been subject to constant insult and even personal danger; but in 1870, ten years after the full enforcement of the treaties, there broke out a perfect fury of massacre. In January the Roman Catholic and Protestant missionaries at Hankow were attacked, and a number killed, while their buildings were destroyed. This was followed in July by the celebrated massacre at Tientsin, when the French consulate, convent, and cathedral were destroyed, and a large number of French

and Russian residents were killed, many of them mutilated in the most horrible manner. The excitement spread, and threatening demonstrations were made against foreigners everywhere before quiet could be restored. The government executed sixteen Chinese and exiled two mandarins, but the leaders went unpunished, and the general impression left upon the country was that, while the foreigners would make a strong protest, nothing very serious would happen. The result was a long series of attacks of greater or less severity upon the mission stations scattered throughout the country. There was punishment of offenders, but still no effective check, and the publishing in 1891 of the famous Hunan placards was followed by a series of peculiarly virulent attacks, the worst of which was the murder at Ku Cheng in 1895 of the entire missionary company.

Foreign Aggressions.—The result of these was such positive interference by foreign governments, that it seemed for a time as if the worst was past. Then came a period of commercial aggression, followed in 1894 by the war with Japan, the seizing of Weihaiwei by the British, of Shantung by the Germans, of Manchuria by Russia, while France threatened to add South China to Tongking. Defeated by her neighbour, whom she had always despised; threatened on every side by forces, vague but very mighty; finding her vast inland provinces defiled by the "foreign devils," who persisted in running railroads through burying grounds, healing disease in ways entirely unorthodox, penetrating into the bowels of the earth where they had no business to go, ignoring the sacred rites, and presuming to introduce new customs; above all realizing that the emperor himself had caught the infection;—it was little wonder that

a final effort was made to absolutely crush out the entire Christian element, and restore China to her pristine glory, isolation, and the absolute rule of the mandarins and the reigning dynasty.

Boxer Uprising.—The story of the Boxer uprising (1899–1900) is not yet sufficiently far removed in time to be entirely forgotten. To give it in any detail here is impossible. If ever there was a trial by fire, surely it was then. The fury of the leaders knew no bounds. None were spared. Tortures recalling the worst days of the Spanish Inquisition were inflicted on women and children as well as men. Flight was often an impossibility. Some indeed escaped, but one hundred and thirty-five missionaries, besides fifty-two children were sacrificed to the fury of the leaders and the mob. The number of native Christians who perished will never be known. It has been estimated at 16,000. Most, if not all, might have saved their lives by a very slight denial of their faith. With scarcely an exception they stood firm. Many voluntarily endangered their lives in their desire to be with and assist those who had brought to them the knowledge of a Saviour. It is significant that the term "rice-Christian" has practically disappeared from references to Chinese converts.

One of the most important questions connected with the Chinese massacres has been whether they were directed against the missionaries because they were missionaries, or because they were foreigners. Was the religious or the political element predominant? The fact that it was almost entirely the missionaries who suffered has led to the belief that it was their missionary work which inspired the hatred of the mob. This has been supported by Mr. Henry Norman in the phrase,

"The Chinese themselves bracket opium and missionaries as the twin curses of the country." Through all the earlier massacres, certainly until the Boxer outbreak, it was the universal testimony of the missionaries that the hostility to them was not felt by the common people, except as they were excited by the mandarins; and that it was directed, not against their religious teaching, but against their introduction of customs and ideas which tended to weaken the power of the mandarins over them. The mandarins thus took advantage of everything that could arouse the superstition of the masses. As religion has little hold upon the people, but tradition and custom are all-powerful, the leaders seized upon every breach of custom to inflame the passions of the populace. With an almost diabolical shrewdness, they attacked the most philanthropic work, and with great ingenuity portrayed it as violating every precept of humanity. Medical aid was charged with the most revolting forms of mutilation, schools were described as hotbeds of vice, orphanages as furnishing material for witchcraft.

The final outburst was due to a combination or concentration of the influences that had been at work ever since the war of 1840 and the treaties of 1842. It was the last mighty effort of the blind giant to destroy the powers that were gradually overcoming him. The absolute failure stunned him. Then when a few years later Japan defeated Russia, there came a revulsion, and with a vigour and an irresistible force like a torrent the life of the empire turned towards the very influences whose destruction had been sought. Many still look on with incredulity. Is it impossible for the past to be repeated? The answer is best found in the record of the mission work.

Medical Work.—In all departments every effort has been made to conciliate the people. Popular prejudices have so far as possible been respected. In itineration, and especially in newer fields, the Chinese dress has been adopted, partly to avoid attracting unfavourable notice, partly to gain the attention of those who would simply have looked with hostility on men or women in the garb of "foreign devils." Suffering has been alleviated. Nowhere is the need in this respect greater, yet the very need seems to emphasize the fears and prejudices of the people, so that the greatest care has to be taken not to arouse hostility.

The native system of medicine is of much the same grade as the witchcraft of Africa and the South Seas, at least in its practical application. The crowded condition of the population engenders disease, but at the same time brings multitudes of sufferers within easy access of the physician and surgeon. Dr. Peter Parker's hospital, opened in Canton in 1835, in the first year received nearly two thousand patients. From that beginning the number has increased until there is scarcely a station in China without a medical missionary and at least a dispensary, while in many of the cities there are several large hospitals under the auspices of the different missionary societies. Recognized as distinctly missionary enterprises, and preparatory or introductory to evangelistic work, the seed sown in them has borne rich fruit.

Somewhat similar in type is the work of the orphanages, of which the greater number are Roman Catholic. That Church has of late years made comparatively little effort to reach adult Chinese, but has devoted itself chiefly to gathering orphan or destitute children and educating them, in the belief that that is the most effective way of

building up a native Roman Catholic community. The Protestant missionaries, on the other hand, have sought to reach families through the children rather than to isolate them in such establishments. The medical work has been generally cordially appreciated by all classes of the people, although instances have occurred of bitter hostility to it. The orphanages, however, have been frequently the object of attack, and have suffered greatly, probably because of the prevalent belief of the ignorant, fostered by the mandarins, that the eyes and members of the children were used in the concoction of drugs.

Evangelistic Work.—This was at first chiefly of the nature of personal conversation. Audiences it was difficult to gather, and still more difficult to control. As the presence of missionaries became more familiar, chapels were built, ordinarily on side streets, so as to avoid public attention as much as possible. Later larger buildings were erected and in more prominent places until in many of the cities churches of considerable size and holding large audiences are to be found. In this the China Inland Mission and a number of kindred societies have been foremost. They have penetrated to the remotest sections of the country, often undergoing great privation, but reaching a vast number, and they have by no means been alone. Every mission has done the same work, and the result has been that stations have been established in every province of the empire. The two great evangelists, the ones who did more probably than any other two men to open up the land and reveal the possibilities of personal intercourse, were William C. Burns and James Gilmour, the former in China, the latter extending his work into Mongolia. It has been this public preaching, in communities where not one in a thousand, or not more

than ten per cent. of the men, can read, which has sown the seed that has sprung up in the recent revivals. To this, too, probably not less than to the philanthropic work has been due the gradual victory of the missionary over the hostile prejudices of the people. Tact, sympathy, love, are not less powerful there than in other lands, and the simple story of the life of Christ has disarmed many a foe. The contrast between different lands is seen in the fact as claimed by experienced workers that, whereas in India, quotations from Hindu classics disarm prejudice and create sympathy; in China to quote Confucius is to leave the impression that after all he is *the* authority.

Education.—In the earlier years, comparatively little stress was laid on education, except so far as it was essential for the training of preachers. Competition with the elaborate examinations for the Chinese civil service, was scarcely possible, and all who cared to study at all attended them. Dr. Happer opened the first successful day-school at Canton in 1850, and made heroic efforts to build up a college, but met with little encouragement. One great difficulty was that of securing competent Christian teachers, and more than in most countries was it the experience that none at all was better than non-Christian instruction. It is significant that one of the best books on Chinese missions (by Dr. J. C. Gibson) scarcely more than mentions education. It is true that the situation in this respect was better in the North than in the South, but even with the help of W. A. P. Martin, Chinese colleges have had somewhat late development. Within the past few years, however, the growth has been great. Since the Russo-Japan war, China has awakened from her sleep, and to-day there is no mission field where Christian education, of every grade, has a grander oppor-

tunity. According to statistics presented at the China Centenary Conference, there were in all China in 1876, 289 mission schools with 4,909 pupils; in 1906, 15,137 schools with 57,683 pupils. Even more significant has been the fact that everywhere the foremost Chinese officials of the day are turning to missionaries for assistance in guiding the new impulse. One of the great problems discussed in the Student Convention at Tokyo just following the Shanghai centenary, was that of influencing the 20,000 Chinese students that were in that country.

Among the most useful methods has been the spread of Christian books and tracts. Bible versions have been slower in developing than in some lands, owing chiefly to the great number of colloquial dialects, though the mandarin version ranks with the great versions of the Church. In the line of smaller literature there has been a great deal done, especially by the Christian Literature Society for China under the lead of Timothy Richard, and the service in correcting erroneous ideas as to Western science and history, and thus removing prejudice has been invaluable. Of a higher grade there has also been much done, and W. A. P. Martin's "Evidences of Christianity," although at first not greatly appreciated in China, had a mighty influence in Japan.

The Native Church.—The development of native churches in China, as elsewhere, has been the great aim of mission work. It has, however, been beset with peculiar difficulties. The bitter opposition of the mandarins to all acceptance of foreign customs, and the general conservatism of the people, have not been more serious obstacles than the characteristics of the people which have been set forth so vividly in many books,

especially that by Arthur H. Smith, of the American Board, and they are so generally appreciated, perhaps at more than their full value, that they scarcely need reference here; the lack of sincerity, of real convictions of any kind, the natural result of the curious mingling of the three forms of worship, have been perhaps the most serious obstacles to the building up of solid Christian churches. When a man is Confucianist, Buddhist, or Taoist, by turns or all at once, it is not difficult for him to think that he can be a Christian too, and that without necessarily giving up the other faiths. Closely connected with this has been the distinctively mercantile character of the Chinese, emphasized by the term "rice-Christians," denoting those who accepted the new faith for gain. The poverty of the people, and the small number that could be gathered in any one place, hindered the progress of self-support, while the absolute need of relying chiefly upon native evangelists for covering the enormous field, developed a class of missionary employees dependent on foreign funds, and made the problem still more difficult. That the material was there, and of the best quality, needing only careful and thorough training, all admitted, and the record of the Boxer massacres has forever closed the mouths of those who have scouted the idea of a Chinese church.

With the development of the Chinese national idea in its new form, it is to be hoped, indeed it is inevitable, that there shall grow up a broader, deeper, higher idea as to the character of the Chinese church. Already there are indications of the trend of thought, most notably as expressed in the Morrison Centenary Conference. So far as the native church is concerned that body put itself on record as making no effort to compel or even to press for

any specific confessional statement, but to leave that to the influences at work in the church itself. So also in regard to form of government, recognizing the diversity it urged such union as was possible between those of like faith or similar polity, but for the great company for whom this might be impracticable it urged a federation, which should include all the Christians in the empire.

The Morrison Centenary.—Few, if any, more remarkable coincidences have occurred in many years than the celebration of the centenary of the commencement of modern missions in China, and the convention of the World's Student Federation in Japan. There had been great preparation for both, and both far exceeded expectation. At Shanghai the dominant thought, overpowering even gratitude for the past, was the Chinese church of the future, a church one in faith even if not uniform in polity; with an educated ministry, leading an educated people into the higher realms of Christian citizenship. That such a gathering could have been within seven years of the Boxer massacres, was in itself a marvel. Not less so was the spirit that held the 1,170 men and women who met in the sessions, apart from some hundreds who did not register. For ten days every phase of missionary effort was considered fully and frankly, with no yielding of personal convictions, even when there was waiving of personal opinions, resulting in a series of resolutions of the highest character and the greatest promise for the future of the work. There was hearty recognition of the high purpose of the government in its effort to suppress the use of opium, and to extend education. There was earnest emphasis of the need of still further training of physicians, that through care for physical need, spiritual wants might be supplied; of the value of Christian litera-

ture adapted to the awakening thought, and especially fitted to meet the increasing circulation of rationalistic and anti-Christian literature; of the necessity of meeting openly and effectively evil practices injuring the church, as litigation, concubinage, and the use of church-membership for private ends; of providing for fuller primary, and more complete higher training in schools under the superintendence of missions but distinctively Chinese. All these however were centered in the one controlling topic, the native Chinese church, already manifesting a national spirit which many have supposed to be entirely lacking, and drawing together for the one purpose of bringing the empire to Christ. As one essential to this, the divisions were earnestly deprecated, so far as they prevented the most cordial coöperation and the presenting of a united front to the forces that are awakening. To this end there was adopted a general declaration of the unity of faith and purpose which may well be the platform for the United Church of Christ in China, or indeed for The United Church of Christ in all the Earth:

"Whereas, It is frequently asserted that Protestant missions present a divided front to those outside, and create confusion by a large variety of inconsistent teaching, and whereas the minds both of Christian and non-Christian Chinese are in danger of being thus misled into an exaggerated estimate of our differences, this Centenary Conference, representing all Protestant missions at present working in China, unanimously and cordially declares:

"That this Conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holds firmly the primitive apostolic faith. Further, while acknowledging the Apostles' Creed and the Nicene Creed as substanti-

ally expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any creed as a basis of Church unity, and leaves confessional questions for future consideration; yet, in view of our knowledge of each other's doctrinal symbols, history, work and character, we gladly recognize ourselves as already one body in Christ, teaching one way of eternal life, and calling men into one holy fellowship; and as one in regard to the great body of doctrine of the Christian faith; one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost; in our testimony as to sin and salvation, and our homage to the divine and holy Redeemer of men; one in our call to the purity of the Christian life, and in our witness to the splendours of the Christian hope.

"We frankly recognize that we differ as to methods of administration and church government. But we unite in holding that these differences do not invalidate the assertion of our real unity in our common witness to the gospel of the grace of God.

"That in planting the Church of Christ on Chinese soil, we desire only to plant one Church under the sole control of the Lord Jesus Christ, governed by the Word of the living God and led by His guiding Spirit. While freely communicating to this Church the knowledge of truth and the rich historical experience to which older churches have attained, we fully recognize the liberty in Christ of the churches in China planted by means of the missions and Churches which we represent, in so far as these churches are, by maturity of Christian character and experience, fitted to exercise it; and we desire to commit them in faith and hope to the continued safe-keeping of their Lord, when the time shall arrive, which we eagerly anticipate, when they shall pass beyond our guidance and control."

XVIII

JAPAN

IN no country does the history of missions show such extremes of light and shade as in Japan. At two different periods it has seemed as if the complete Christianization of the empire was almost accomplished, requiring only a little more time and a little more effort on the part of missionaries. The first period was followed by a time of intense darkness, when the Christian faith was all but blotted out by a persecution perhaps the most bitter and relentless the world has ever known. The second was followed by a reaction which, while not endangering the existence of the new church, tested its quality, purified it, and revealed to it the full extent of the task before it. If to-day there is less exuberance of gratulation, there is a profoundness of conviction and a soberness of effort which mean more for the future than the spectacular victories of the past.

Roman Catholic Missions.—The maritime discoveries of the sixteenth century first brought Japan to the notice of the Christian world. As early as 1542 some Portuguese traders inaugurated a system of barter with the Japanese ports, and some of the daimios (feudal lords) expressed an interest in Christianity. The word came to Xavier at Malacca, where he had met a Japanese, who was converted under his preaching, and he started for Japan, reaching there in August, 1549. The time was propitious. The whole country was divided

among the warring factions of the daimios, each anxious to secure such preëminence as to make him independent, and perhaps enable him to aspire to the position of shogun or tycoon, and nominally as the representative, really the master, of the mikado, rule the land. The religious power, both of the native Shinto (a combination of nature-worship and the deification of ancestors especially of the imperial line) and its conqueror, Buddhism, was at a low ebb. Xavier was received with a most cordial welcome, and his preaching, with his convert as interpreter, had a wonderful effect. He remained in the country two and a half years, organized a number of congregations, and then left for China, but died before he could begin his work there. Others took his place, and the work spread marvellously. In 1581 there were 200 churches mostly in the west, but some as far east as Yedo (Tokyo), and 150,000 Christians, drawn from every class and including two daimios. Then followed embassies to the Pope, and the number of converts increased until there were (1590) about 600,000. Suddenly the chief protector of the Christians was assassinated, and General Hideyoshi, a loyal supporter of the mikado, came into power. Cordially tolerant of Christianity in itself, he became suspicious of certain political aims which became apparent, and the arrival of Franciscans and Dominicans, with their hatred of the Jesuits, who had hitherto been alone, combined with other causes to confirm his resolve to weaken their power. The Christian leaders were sent to Korea, then at war with Japan ; the priests were killed or exiled. The work, however, went on, though more secretly ; and on Hideyoshi's death (1594) the Christians numbered a million and a half. Another contest, and the victorious Iyeyasu, as soon as he was

fairly established in power, commenced the persecution which resulted in the expulsion of all foreigners, the slaughter of immense numbers of native Christians, and the absolute prohibition of Christianity.

The Dark Age.—Iyeyasu's first edict against Christianity was in 1606, but was not enforced with rigour. In 1614 he issued a stronger one; so far as possible the priests were transported, but many secreted themselves. Of the native Christians comparatively few yielded. Then came the severest measures. Every foreigner was condemned to death, and fire and sword were used upon the Christians until at last, to all appearance, Christianity was extinct. Two and a half centuries later, on the reopening of the empire, several communities were found in which the rite of baptism was kept up, and there was still cherished the Christian name and a weak form of Christian faith. Had the Jesuits done as much towards giving these people the Scriptures, even as they did in the preparation of grammars, catechisms, etc., the result might have been a good foundation for modern missions. These communities were too weak and ignorant to be a power in the land.

The edict of 1614 was published all over the empire, copies being put in every conspicuous place. Not content with absolutely forbidding all foreigners to enter the empire, all Japanese who went to foreign lands, even castaways by shipwreck, were sentenced to death on their return. It was however impossible absolutely to close the door. A Dutch settlement continued to exist on an island fronting Nagasaki, and though its commerce was limited to one ship a year, and that seldom carried more than twelve persons, it was an object-lesson in another civilization which did not fail of having an

effect on the minds of many Japanese. The unfortunate fishermen driven to other shores attracted attention, and early in the last century there were many efforts by foreign ships to secure their restoration to their native land. One attempt in 1837, when S. Wells Williams and Gützlaff accompanied seven such exiles, but were unable to secure their admission, resulted in the first steps towards a Japanese Bible. Then came increasing trade, foreign ships were a more frequent sight, and ill-treatment of foreign sailors called for government interference. This led to the famous visits of Commodore Perry in 1853 and 1854. On the first he delivered to the shogun at Yedo a letter from the President of the United States. On the second, with seven ships of war, he sailed up the harbour to Tokyo, and with the scarcely veiled threat of using his guns, secured the first treaty, which opened two ports. This was followed by treaties with England and Russia, and another, more favourable, with America, until in 1859 the way was open, the dark age had closed, and Christian missions were again possible.

Modern Missions.—During all these years the attention of the Christian world had been earnestly directed to the empire. With Commodore Perry was S. Wells Williams as interpreter, already interested in the Japanese; and an earnest appeal from him and others went to the Church in America to be ready. Several visits were made by missionaries in China to Nagasaki, but as yet foreign residence was not permitted. Early in 1859, however, when it became evident that a change was at hand, the advance guard entered. In May, two months before the actual opening of the ports, J. Liggins and C. M. Williams opened at Nagasaki the Japan Mission of the Protestant Episcopal Church of America. In

October J. C. Hepburn, M. D. (Presbyterian) arrived at Kanagawa, near Yokohama, and the next month S. R. Brown and Guido F. Verbeck (Reformed Church in America) joined the companies at these two places. It was a noble band of men, exceptional even among those whose names have become famous in missionary annals. Not one but has left his stamp upon new Japan. Of great intellectual ability, they were gifted with marvellous tact in dealing with a people that has for half a century been an enigma to the Occidental. Patient, persevering, seeking the best in those with whom they came in contact, they won a personal place such as it has seldom been the fortune of missionaries to win in the first years of their life in a new land. It was chiefly this group of men that Marquis Ito had in mind when he said, recalling the days of his own youth:

"Japan's progress and development are largely due to the influence of missionaries exerted in right directions, when Japan was first studying the outer world."

The Missionary Problem.—The situation at first was very different from that when Xavier commenced his work. The anti-foreign tradition was all-powerful, not merely in the government, but among the people. The presence of the edicts in full public view for two and a half centuries had identified Christianity with everything anti-Japanese, and aroused the national feeling to its highest pitch. The political situation, too, was changing. There was a revival of learning, and a return to the old Shinto, which had been overshadowed by Buddhism and Confucianism, the latter of rather later development. With this came a desire to restore the rule of the mikado in place of the shogunate, which had been practically supreme since Iyeyasu. The treaties with

foreign powers were made a pretext for revolt in favour of the actual reign of the mikado, which culminated in a battle near Kyoto, in January, 1868, and the overthrow of the shogunate. The leaders in the mikado's party were mostly from the west, and bitterly opposed to all European civilization. As they became better acquainted with it, however, they were converted, secured the renewal of the treaties, and showed a disposition to meet foreigners cordially. For a while the old régime was continued; but before long the edicts were first ignored, then removed (on the ground that they were so well known as to be no longer necessary), and Japan was open in an even better and truer sense than when the Jesuits landed. There were however certain important facts. With all the readiness to adopt foreign customs, there was a very definite purpose to adapt them to Japanese ideas. Foreigners were welcome to give any assistance in their power, but it must be confined to assistance, not allowed to develop into rule. The moral of the story, whether true or not, that a Spaniard had said to Hideyoshi that the Pope sends priests to win the people, then troops to join the native Christians and thus gain a political supremacy, had become deep-rooted in the national consciousness and presented a most serious obstacle. Other characteristics were both favourable and unfavourable to mission work. The quick intelligence of the people, their easy assimilation of new ideas and adaptation of new methods, their courtesy and cordial friendliness of manner, their intense patriotism, eager to get every advantage for their country, even their lack of the sense of personality, making the individual subordinate to the nation, community, and family, their thirst for knowledge, and deference to those who they recognize

can help them—these all were and are favourable. On the other hand, the lack of a true conception of morals, manifest both in social and commercial life; an apparent tendency towards vacillation, a lack of fixedness of purpose, both largely the result of the open-mindedness which was quick to recognize a possible advantage and adopt it, even at the cost of consistency; lack of appreciation of favours, and not infrequently ingratitude; perfect self-confidence—these have always been recognized as hindrances. These characteristics indeed are by no means without their advantages. Vacillation offers an opening for Christianity, even if it hinders a consistent profession of it. Self-confidence tends towards independence of thought and life in church as well as nation. Even the patriotic revival of Shinto, attended by that of Buddhism, was in a sense a challenge to the new faith. If Christianity could prove itself better, it was free to do so.

Effect of Treaties.—The fourteen years after the making of the treaties were, as has been noted, years of mighty change in the political life of Japan. In the strife between the old and the new, it seemed for a time doubtful which would win. In 1868 the old mikado died, the new mikado came to the throne, and when he gave his signature to the treaties the old seclusion was at an end. What should be the guiding influence? The world looked on in wonder not unmingled with anxiety. Meanwhile the little band of missionaries had been doing such work as seldom falls to the lot of men. The treaties of 1859 gave to foreigners simply right of residence and trade in certain localities. The great part of the country was still closed to them. The anti-Christian feeling that had ruled for over two centuries, was not only still in

force but very evident, and there were no privileges of preaching, at least in public. Two of the company were physicians and medical skill opened many a door. All were men of intellectual power and literary ability. Dr. Hepburn's dictionary brought many to him for instruction. Portions of the Bible were translated and a considerable sale for them was found. Chinese books were introduced for the educated Japanese, who all read that language, and W. A. P. Martin's "Evidences of Christianity" and tens of thousands of other books found their way into Japanese minds and hearts. But perhaps most potent of all were the marvellous tact and skill with which they gathered around them the Japanese youth. Dr. Verbeck taught them English science, history, anything they wanted to learn, while all the time he was impressing upon them the power of the faith that dominated his life. Many of these young men belonged to the class that furnished the leaders, and when in 1870 plans were desired for an imperial university at Tokyo (superseding the old Yedo), he was called to organize a scheme for national education. Largely under the influence of S. R. Brown, an embassy was sent to visit Western countries and study Western civilization, and it appeared that half of its members had been Verbeck's students at Nagasaki.

Then came the rush from the West. England, France, Germany, Holland sent financiers, engineers, mechanics, artisans, but it was left chiefly to America, largely under the influence of these missionaries, to furnish the teachers. In 1869 came the new force of missionaries led by D. C. Greene of the American Board, until scarcely a Church in the United States but had its representatives. Others too, not carrying the commission of a society, but

none the less true missionaries, added their quota to the "Educational Conquest of the East."

Development.—Meanwhile another force was appearing. In 1864 Joseph Neesima, who had learned his first lessons in Christianity from the Russian missionary, later Bishop Nikolai, escaped from Hakodate to Shanghai, and worked his way to Boston, where he met Alpheus Hardy, who took a deep interest in the young Japanese. A thorough education, contact with the best phases of American Christian life, and the sympathy of hosts of personal friends, equipped him for the great work of his life, the founding of a distinctively Christian Japanese university, the Doshisha. It was a daring scheme to start a Christian school in the very heart of the empire, to invade the sacred city, Kyoto, with its 3,500 temples and 8,000 Buddhist priests, but Neesima was of the same stuff as the generals and admirals of Japan's later wars, and he had an associate in Colonel Davis, a veteran of the American civil war. In 1875 the school opened with eight pupils and two teachers, and gave the impulse to Japanese Christian education, through its thousands of students and teachers, many of whom have held high place in Japan's history.

Already in 1872 the first Japanese church had been formed with nine young men and two middle aged men as members, while in 1874 two more churches were organized. This had not been without bitter opposition, and the Buddhist priests especially did all in their power to weaken the force of the Christian appeal. That power however was waning. They awoke one day to find the placards that for two and a half centuries had proclaimed the hostility of Japan to the religion of Jesus gone from their places. Suave and plausible explanations were

given, but they and Japan knew that a new era had dawned.

The twenty years following the revolution that placed the mikado in reality as well as in name upon the throne, saw a marvellous advance, until in 1889 there were not far from 30,000 communicants in the Protestant churches alone. The interest in America and England grew intense, urgent appeals were made for more missionaries and many claimed that the empire was on the very point of becoming Christian. At this time however came a period of reaction, manifest in every department of Japanese life.

In national matters the attitude of the foreign powers towards the government was irritating in the extreme. The earlier treaties, as in the case of China, included exterritoriality clauses, removing foreigners from the control of the Japanese courts. With the introduction of the Napoleon Code, and many of the features of Western civilization, this was felt to be degrading, and efforts were made to secure a revision of the treaties. The Western governments however were too dazed with the meteoric change to realize the true situation, and were not even convinced by the proclamation of the constitution of 1890, that it was safe to relax any of their precautions in dealing with what was still felt to be an Asiatic nation. Even the coronation oath of the mikado, promising representative government for the people, and exhorting all to seek throughout the world for knowledge, one of the greatest coronation oaths ever taken, was scarcely accepted seriously, but looked upon as a political move. The result was an increasing bitterness on the part of the Japanese of every class, emphasized by the return home of those who had studied abroad

and were fully convinced of their own absolute, or at least potential, equality with the rest of the world. It was inevitable that this should affect the Christian community. It manifested itself first in a restiveness under what was felt to be the restraining influence of the missionaries, and a determination to guide the action of the churches according to their own ideas; then in a criticism of Protestant creeds as not adapted to the Japanese needs; and finally in a falling off of additions to the churches, and of the general activities of the communities.

Denominational Movements.—The missionary situation was indeed complex and perplexing. The first missionaries, Presbyterian, Reformed, and Episcopal, represented the more centralized forms of church government, the more definite statements of church belief. As the former organized their first local church, however, they left large liberty to its members, preferring to emphasize the substance of faith rather than the expression of belief. Then came the Congregational missionaries, with more flexible organization and creed, and with them a Japanese, Neesima, fully imbued with the idea of independent, individual development. These were followed by the Methodists and Baptists, with their distinctive church organizations. The six Presbyterian and Reformed missions joined forces so far as the organization of native churches was concerned, and the Episcopalians did the same. Efforts to bring the Methodist bodies together failed. The result was a sort of kaleidoscopic Christianity, which to many of the Japanese, with their love for a concentrated government and desire for a national belief and worship, was confusing and disappointing, although some welcomed it.

In the second period, as the evils of denominational

differences became more evident, there were earnest efforts to mitigate them by still more union between the different bodies. The United Church of Christ (Presbyterian) and the Kumi-ai churches (Congregational) were urged to come together. The movement was cordially indorsed by almost all of the missionaries, as well as by a large number of the native pastors. There was some opposition in America on both sides, the one dreading what was held to be the looseness of the Congregational organization and the vagueness of its creed, the other fearing that the result would be a loss of individuality. Neesima threw his strong influence against union, not so much because of fear as because he felt that the Congregational system was needed to counteract the tendency of the people to lose their individuality and become mere tools of an organization. He realized their intense national feelings; the hostility to even the semblance of foreign domination; the strange blending of independence with dependence, making individuals confident of their own wisdom, yet too often unwilling to stand alone in the expression of conviction; the quick intelligence, grasping, if not comprehending, various phases of truth. So also the fact that the early converts, especially in the Congregational and Presbyterian churches, were chiefly from the samurai or aristocratic class, accustomed to lead and not likely to submit to dictation—all combined to make the path to be followed obscure and full of danger. The earlier missionaries were looked up to and revered as instructors and leaders, and their influence was almost unlimited. They used this in a very tactful way, seeking to guide rather than control. The fact that they were few in number also helped them to magnify the personal element.

Native Leaders.—As the number of missionaries and also of educated native preachers increased, two results appeared: the personal influence was overshadowed by that of the mission as an organized body; and the younger missionaries were not regarded with the same deference by the natives, especially by some who, having studied in America or Europe, considered themselves fully as well educated as any of the foreigners, and, by their Japanese birth, more competent to direct. The inevitable result was a clash of views in regard to many matters affecting the development of the churches. It was not so much that there was personal hostility, but the native pastors and leaders believed that they knew better what was needed than men who, fresh from foreign countries, yet had an equal voice with those of longer experience. The American Board mission, as was natural, felt this the most, because of the large number of churches connected with it and its emphasis of individuality. Next came the Presbyterians. Other denominations felt it in a more limited degree, partly because they had a smaller proportion of men from the samurai order in their membership.

The Native Church.—Two particular manifestations of this diversity of views deserve special mention. With the organization of the first churches it had been recognized by the leading Japanese as well as by the missionaries that a most important condition of a successful Christian church must be that it be self-directing and self-supporting. There were the usual difficulties in the way: small communities unable to give largely; the idea that foreign money was plentiful and might as well be used, especially to relieve the poor; the contrast between a mercenary Buddhism and a free gospel. Still, as the

communities increased in size, the question was met frankly and, in the main, with success. More serious, however, was the question as to the use of foreign money which came in aid or as endowment of institutions which, while under missionary auspices, were looked upon as distinctively Japanese. Many of the Japanese felt that, as the money was really for them, and they knew best how to use it, they should have the absolute control over it.

At the same time the creed question, already referred to, grew in prominence. The Japanese recognized the exclusiveness of Christianity, but claimed that it must put on a different garb, at least in Japan, from what it wears in Western lands, or even across the China Sea. This feeling was strengthened by the diversities in Western creeds as represented by the missionary societies, including of later years the Unitarians and Universalists, and as learned by Japanese in study in America and Europe. If there could be Episcopalian, Presbyterian, Congregational, and other creeds, even a Unitarian, why might there not be a distinctive Japanese creed, containing the substance of all these, but differing from all, even as they differ from one another. Recognizing the various national characteristics, the missionaries sought to guide rather than control in this as in other matters; anxious to preserve the substance, confident that with the development of Christian life Christian thought would not go far wrong, while at the same time realizing that thought must to a great degree direct the trend of life. Here, too, the bodies that felt the difficulty most seriously were the Congregational and Presbyterian. The United Church of Christ, after much discussion, adopted a creed which met the exigency well. The Kumi-ai churches were a little more liberal, but strictly evangelical. Then

arose another difficulty. How far were these to control their own members? Instances developed of divers interpretations of these creeds. What liberty was allowable?

Reaction.—Both in the question of management of property and the subscription to, or adoption of a creed, the Doshisha proved to be the storm center. True to his purpose of self-development of his people, even at some risk, Neesima had insisted that the institution be in the hands of Japanese trustees, and with the cordial approval of Colonel Davis, carried his point. He never failed to recognize the counter obligations, and thought that they were sufficiently safeguarded. His death in 1889 removed a great restraining influence, and with the tide of reaction against what it was feared would prove undue foreign influence, the university was carried to an extreme. The trustees claimed control of the entire property and placed in teaching authority men, who while recognized as Christian men, were of a type quite different from its founder. For a time it seemed as if the work of years had been for naught. A few, however, held firm to their faith in the fundamental character of the Japanese churches, and the event proved them correct.

The churches had no thought of denying Christianity. Their purpose simply was to illustrate Japanese as distinct from American Christianity. One of the first things done in 1895 by the Kumi-ai churches was to declare their independence of foreign financial aid, and to put their Home Missionary Society on a distinctively Japanese basis. This resulted in a fuller investigation as to what constituted true, successful, self-propagating church life, and little by little the exuberant claims of

some of the leaders were discounted, the value of missionary help was recognized again, and while the old conditions were not restored, new conditions were taking their place which by most were recognized as far more valuable.

The experiences of the other churches were not dissimilar, though less strenuous, and out of them came increasing strength. The Meiji Gakuin (Presbyterian), and Aoyama Gakuin (Methodist), stood for the highest type of Christian education, and the Methodist Church of Japan, with its Japanese bishop, uniting all the different branches of Methodism in the empire, is an eloquent witness to the wisdom and strength of those who guided through the times of storm and stress.

Later Developments.—About the same time came the war with China (1894). Much of the opposition to Christianity had been based on the assumption that it denationalized its converts. It became evident that Christian Japanese could fight as bravely as Buddhist Japanese. The missionaries took advantage of the opportunities to show their sympathy with patriotic sacrifice. The following ten years were years of intensest activity in every department of the national life. With the development within came improved relations without. The treaties were revised. England stepped to the front and formed an alliance with the new empire. Old occasions for bitterness disappeared, and in place of them came new expressions of sympathy. Education was advanced on every hand. Work for women progressed at a marvellous rate. Western ideas as well as Western customs came pouring in, yet all seemed to find their own assimilation, rather than a displacement of distinctively national characteristics.

The mission work shared in the new life. Missionaries indeed were less superintendents than before, but they were still advisers, and they became to a degree impossible hitherto the much needed evangelists. For the first time the land was open, and north and south, the length and breadth of the empire they went, laying foundations on which their fellow Japanese ministers built strong churches. Doctrinal questions subsided, crowded out by the necessity of preaching the gospel. Property took care of itself. Not that there was no discussion or divergence of views. Not a few shook their heads feeling that the day of the missionary was past. Others smiled and said that the missionary's day was just dawning.

Then came the war with Russia. The world looked on. What would be the outcome! Whatever the outcome the opportunity was there. The Japanese were under no illusions. They knew the full nature of the struggle on which they were entering; knew that it was one of life or death. They had faith in themselves, but none the less did they value sympathy. This was Christianity's opportunity. In the camps, at home, on the battle-field, Christian men were in the van. With a Christian admiral to lead her fleets, a Christian American missionary to lead in prayer to the God of battles, Christian women to care for wounded and sorrowing, it became evident that a Christian Japan might not be less Japanese than the old dreams of the samurai. The story of those times is not for these pages, but it should be read and pondered by every student who would know what Christian missions mean to a nation coming into the light.

Even a brief survey of the years since is beyond our limits. One event stands out as the type of the new life.

In April, 1907, there assembled in Tokyo the first International Convention ever held in the Far East. It was not political, not scientific, not even educational, but religious; the Conference of the World's Student Christian Federation. About seven hundred students, representing twenty-five different countries, met to consider the interests of the kingdom of God in the student world. Its chairman was Dr. Karl Fries of Sweden; its vice-chairman the new bishop of the Methodist Church of Japan, Yoitsu Honda. Marquis Ito, Count Okuma, Viscount Hayashi, representatives of high station in national and civic life, united in words of welcome, recognizing each one the peculiar purpose and spirit of the Conference, and hailing its coming as the earnest of still closer relations, spiritual as well as material, between the East and West. For five days, the Young Men's Christian Association building was crowded as one after another the great themes of the Christian life, particularly in their relation to students, were discussed. Especially notable was the welcome from the national leaders in administration, education and religion. Buddhist and Shinto priests joined in their words of recognition of the value to their people of the work of this movement, and then convened to devise means by which they could prevent their young men from being carried en masse into Christianity. Significant too was the presence of thousands of Chinese young men, who had come under the impulse of the wave of new life and thought to learn of Japan what it was that gave strength for the victory over Russia. Japanese Christians realize the opportunity and the responsibility. They are coming too to understand that but the very fringes of the nation have yet been touched, and as they give themselves to the task before

them, they look to the churches of the West for the assistance they so sorely need. Least of all do they share in the visions of empire extension attributed, and not unreasonably, to some of their journals. Now is the time for America and England, with wise sympathy and cordial coöperation, to join with them to complete what has been so well begun.

XIX

KOREA

IN 1883, President John F. Goucher, of Baltimore, offered $5,000 for a site and the initial expense of a mission in Korea. It was a venture such as business men are constantly making in financial matters, but seldom in religious matters. At that time very little was known about the country. It was generally understood to be a sort of appendage to China; tributary in fact, if not in form, much as Tibet was. Political geographers called attention to its singular position in a corner between China, Russia and Japan, and prophesied that when those empires awakened out of their sleep they would—want Korea. Whether Korea would yield to their wants, no one could tell, but there was also a general impression that any resistance she might make would be little more than perfunctory, and that sooner or later Korea would disappear from the map, but what would take its place few if any cared to prophesy.

There was not very much that was inviting about the people or their land. Rugged and mountainous, its ranges largely denuded of forests; its eastern shores barren in aspect, its western with large stretches left bare when the phenomenally high tides ebbed; it presented little that was attractive. Inland however were fertile meadows, rich mines, profuse vegetation, and a climate as "fine and healthy as any in the world." It was the people that always repelled the few who had come into

more or less of contact with the nation. They seemed lazy, even for Orientals; generally dishonest, unclean in person, rather the left-overs of Asia, as if Mongols, Chinese and others had successively sought to escape from oppression in their own lands, and going as far as they could, found themselves shut in by the sea in this rocky peninsula. Avoiding all, they became an absolute monarchy, known as the "Hermit Nation," though their land was called "The Land of the Morning Calm." Their language, Mongolian at base, yet modified by Chinese in the north and Japanese in the south, had a distinct individuality, both in form and character. Their religion had been a conglomerate of tribal superstitions, until Buddhism, in the years of its missionary activity, entered the land, filling it with monasteries to which were gathered men of every class. Subsequently with more of contact with China, Confucianism overpowered the already decadent Buddhism. Confucian ethics however, even though followed more rigidly than in China, could not satisfy a certain element in the Korean nature which called for religion. Knowing nothing better they adopted, or perhaps inherited through the ages, a spirit worship, demonism or Shamanism, whose priestesses held the nation in bondage to fetishes of the most grotesque types.

Roman Catholic Missions.—Korea's first acquaintance with Christianity was through some members of the Korean legation at Peking, in the latter part of the eighteenth century, who met Roman Catholic missionaries. They were attracted to the new faith, and on their return carried it with them. It took root almost immediately, and spread rapidly, providing as it did something more satisfactory than Confucianism, and of far

higher grade than the fetish worship. The priesthood who found their gains endangered, incited persecution, and a large number of Christians were killed. In 1835, two missionaries found their way back, and their work increased, with varying periods of oppression, until in 1864 the government came into the hands of a regent bitterly opposed to all foreign religion and foreign customs. Then followed a crusade. The Roman Catholic bishop and several associates were seized and put to death, and an inquisition rivalling that of Spain bade fair to exterminate Christianity altogether. In some localities whole communities were put to the sword. The effect was both to destroy the power of the Catholics, and create a general revulsion against everything foreign. The nation became more "hermit" than ever.

It was during this time of outbreak that an American ship was stranded by the receding tide and the crew murdered; and in 1870 an American embassy visited the capital to secure redress but failed. Then came Japan in 1876, and succeeded in making a treaty of trade, but there was still very little intercourse. The door once opened could not be absolutely closed, and there followed a treaty with China and one with the United States in 1882, while Great Britain and Germany entered into relations with the kingdom in 1883, Russia in 1884 and France in 1886.

Protestant Missions.—Among the notable missions of Asia has been that of the United Presbyterian Church of Scotland in Manchuria. John Ross, one of the pioneers of missions had opened a station at Mukden, and toured through the entire province. Coming to the borders of Korea at the historic Yalu River, he became interested in the people, and with his associates commenced

work among them. Portions of the Gospel of Luke were translated and eventually the entire New Testament. Copies were introduced into the country by means of Korean merchants, and occasionally the missionaries themselves, though at great risk, succeeded in crossing the border.

For seven years this work went on. In 1880, a Korean member of the legation at Tokyo, met American missionaries, accepted Christianity, and urged that missionaries be sent to his country. It was in response to this appeal that President Goucher's offer was made to the Missionary Society of the Methodist Episcopal Church. That Society commissioned Rev. R. S. Maclay, one of its missionaries in Japan, to visit Korea, and on his favourable report the mission was inaugurated in 1885. Meanwhile the Presbyterian Board had commissioned Rev. J. W. Heron, M. D., who, however, was delayed, but in his place went Dr. H. N. Allen, of China, who arrived in the autumn. As a physician he was immediately appointed on the staff of the American legation, thus insuring his safe residence in Seoul, where the anti-foreign feeling was still very strong. His arrival could scarcely have been timed better, had all things been known, and is but one of numerous instances of the over-ruling Providence that controls and guides human action.

The intense conservatism of the regent had aroused the bitter hostility of a party of reform. With this party the queen was in hearty sympathy, a fact bitterly resented by the conservatives, whom she had outmanœuvered. In 1884 the leader of the reform party, Kim Ok Kiun, learning that a plan was formed to assassinate him and his associates, resolved to forestall the plot. On the occasion of the opening of the Korean post-office, they

attacked the conservatives, murdered a number of the leaders and seriously wounded one, a cousin of the queen and one of the most influential men in the kingdom. Dr. Allen's services were offered, the wounded man successfully treated and the gratitude to the American surgeon knew no bounds. The story of the next decade is one very like that of other missions, except in two particulars. From the very first, the missionaries representing both Presbyterian and Methodist societies, from the United States, Canada and Australia, worked together as one company, seeking to avoid all interference, and particularly to arrange the occupation of new places so as to accomplish the most possible with the means and the force available. They made a careful study of the people, their characteristics, their good and weak points; and also studied the methods adopted elsewhere, determined, if possible, to avoid the hindrances that had been felt in China. Especially helpful was the visit of Dr. John L. Nevius, the veteran missionary of Shantung. Dr. Nevius had long felt that there was danger of too much missionary superintendence, and especially assistance; that the native Christians should be not only encouraged but compelled to assume responsibilities, and that the churches should likewise be pressed to full self-support, using such material for leadership as they had without waiting for full training.

Political Influences.—In few countries have the political developments had more intimate relations with mission history than in Korea. The timely service of Dr. Allen secured the favour of the government, especially for medical work, and Dr. Allen's influence was very great. From the time of the attack by the reform party in 1884 the general situation grew worse in almost

every respect. The court was corrupt, and that corruption spread through the nation. Ten years later Kim Ok Kiun, who had escaped to Japan, was enticed to Shanghai by some Koreans and murdered. About the same time there arose in Korea what was known as the Tong Hak rebellion, a movement not unlike the Boxer movement in China, having for its special purpose the absolute elimination of Western ideas and influences from the life of the nation. So powerful did it become that the king called in the aid of China. With the arrival of fifteen hundred troops the rebellion collapsed, but a special guard of Chinese soldiers went to Seoul as a body-guard to the king. This aroused the anger of Japan who claimed that, in accordance with the treaty, where Chinese soldiers went, Japanese soldiers should go also. Accordingly an army of five thousand was landed, fifteen hundred marching to the capital. Without further detail, out of this grew the China-Japan war leaving Korea practically under the authority of Japan.

Then commenced the period of progressiveness. At that time Japan was itself in the rush of political development, and it has been claimed that one reason for the course adopted in Korea was that public attention might be diverted. In any case there was opportunity for new developments. Among these was the proclamation of the king as emperor with a view to emphasizing his authority. Another was the organization of the Independence Club. The latter was one of the most powerful influences of the time, and while not distinctively Christian, owed its character chiefly to the Christian element. The Korean Christian was thoroughly loyal, instanced by the custom of raising the national flag over churches and houses on Sunday. In the turmoil of the times, then and

since, there has been danger of using the new faith as a political lever, and some of the young people's societies were afterwards disbanded because of the political use that was made of their organization. Still much good was done, and the purpose of this club, educational in its inception rather than political, was such as would naturally draw to it the more aggressive of the community. The fact too that Dr. Allen was long the United States Minister at Seoul, and exerted his influence, so far as was possible or wise, in behalf of reform, gave additional strength to the position of the Christian community. It was significant of the situation that at the laying of the corner-stone of the Independence Arch, built to commemorate the deliverance of the country from political subjection to China, a missionary, Rev. H. G. Appenzeller, was invited to offer prayer. It was scarcely possible, however, to preserve a non-political attitude so far as not to arouse bitter antagonisms, and subsequently the club was disbanded because of its political activity.

The story of the next ten years is too intricate for these pages. The murder of the queen; the imprisonment of the king by a band led by his own father, the former regent, and practically if not positively under the influence of the Japanese; the escape to the Russian legation, and the destruction of Japanese influence; the war between Japan and Russia, in which Korea was battle ground and marching ground for the two armies; all form a story of imperial aggression, iniquitous and selfish politics, such as few countries have experienced. The result of the war left Korea in the absolute power of Japan. China had been defeated, Russia hurled back into her own territory; now was the opportunity to recover what was lost when the queen was murdered. That a stable

government was needed was evident; that such a government would not, perhaps could not, be furnished by the Koreans, was affirmed by many, most loudly by the Japanese themselves, who sent their strongest administrator, Marquis Ito, to transform the erstwhile kingdom into a Japanese province. The Koreans looked on with dismay, but helpless. It is scarcely surprising, keeping in mind the repetitions of history, that they should turn as never before to the only ones who had never failed them. From the time of Dr. Allen's first surgical operation the Koreans had felt that the missionaries were sympathetic with them. With marvellous tact, patience and wisdom they had escaped embroilment in the political disturbances, and at the same time had never lost the confidence of the people.

They were ready for the gospel. Buddhism, with its shaven priests they despised. Confucianism was identified with their oppressors, whether Chinese or Japanese. The Christianity of the men and women who had succoured them in their distress, healed their diseases, never failed them in any emergency, grew more and more to be desired in their sight. Furthermore, it had come to them, not as a foreign religion. They had built their own churches and schools, were led by their own preachers and teachers not so far removed from them as to seem of another grade. They were encouraged to use their own language, to adopt their own forms of worship, to phrase their own beliefs:—to have a church truly Korean. More simple-hearted than their new masters, less dogged in their conservatism than their old ones, the story of the gospel as told appealed to them. The result is to-day the marvel of the Christian world.

Methods.—The general principles controlling in the development of the work were stated very clearly by H. G. Underwood, D. D., of the Presbyterian Mission, at the Ecumenical Conference in 1900, and may be summarized as follows:

1. The organized church as it is found in America is not only not imposed on the people, but is practically unknown. There is organization, but as simple in its form as possible, and varying somewhat according to conditions.

2. Church buildings accord to the general style of houses used, and to the ability of the people; varying from well-built, tile-roofed churches in the cities, to small thatch-roofed chapels in the villages.

3. Individual Christians are everywhere expected to be actively engaged in spreading the knowledge of the truth to unevangelized communities. In some churches evangelists are permanently employed in this work, giving their whole time to it, and often the more intelligent members of churches are sent temporarily on such mission work.

4. Education of primary grade is encouraged, in the form of church schools, wherever congregations warrant it, supported by the church, and under the general supervision of the missionaries, or church officers.

5. Education of higher grade is provided by the mission in the larger cities: the mission supplying the plant, providing the foreign teacher, and paying the salaries of most of the native teachers, but leaving the cost of board of pupils, of light and heat, and general running expense to be met by the natives.

6. Education and training of a regular ministry, is (1900) an unsolved problem. Considering that in the

early Church there was no settled pastorate, no plans are contemplated for theological training of pastors, and the pastorate is not pressed upon the churches, but held in abeyance for such time as it may be needed. Meanwhile leaders in church work are gathered in classes, for a month at a time, once or twice a year, with the Bible as text-book, and with special emphasis on practical work.

7. Books and publications are sold at a price approximating the cost of production.

8. Medical treatment is on the same basis, all medicines, food, etc., being paid for by patients in hospitals or dispensaries; no one indeed is turned away, but that is the general principle.

Results.—The result of this general system after seven years of trial (1907) appear as follows: One thousand churches and preaching places in North Korea and hundreds of church buildings, all erected by the Koreans, and so distributed that a majority of the people are within three miles of a church or preaching place; one thousand men and five hundred women, gathered into one city (Pyeng Yang), some coming over a hundred miles, to spend fifteen days in studying Christianity and Christian work; at the end of that time all return to the active work of preaching and teaching: a Bible Institute for three hundred men and one hundred women, all supported as evangelists by the Koreans; these various leaders and evangelists hold classes for over 12,000 church-members; a Presbyterian theological school with seventy-five students, who study three months and work seven; a union (Presbyterian and Methodist) college and academy, with thirty collegiate and one hundred academic students; normal training schools for two hundred men and eighty-seven women teachers; four hundred and fifty primary

and graded schools connected with the churches, in which 9,717 pupils, including 2,000 girls, are pursuing a six years' course: other schools of higher grade besides a number of day and night schools for adults to learn to read: over 15,000 students taught in these schools: the entire work self-supporting: with church-membership increasing at the rate of fifty per cent. per year, the figures of about 31,000 in 1904 must be greatly increased.

Figures alone give but meager conception of what it means for a nation to be turning to Christ. From one end of the country to the other, there is an almost feverish haste to learn about Christianity. In the words of Prof. H. P. Beach: "When it comes to eagerness for Christian learning, Koreans again appear in the van, eclipsing apparently the Christians of Uganda. One constantly hears of conferences, normal institutes, inquirers' classes, etc., which would drive American pastors distracted. Yet the people are hungry for them all and it is the only way in which the small force can begin to overtake the work." The Central Presbyterian Church in Pyeng Yang, which seats fifteen hundred people, has *swarmed* three times, and in numbers of churches, double services are held, one for men and one for women, simply because they are too small to hold the congregations. Never probably in the history of missions has a heavier strain been laid upon those with whom rests the responsibility for guidance. Little wonder is it that death rate and invalid rate have been serious, or that the missionary societies are straining every nerve to meet the need. Upon the record of the next two years will depend much, not only for Korea, but for those who have held or now hold the mastery. A Christianized, compact Korea will be no tool for Japan's political

scheming, the slave of Manchu autocracy or the servant of Russia's empire. Standing as she does between the three great empires, she has an opportunity such as comes to the share of few countries. Marquis Ito understands it, when he implores the missionaries to uphold Japan's policy. China is watching, and that Russia is forgetful no one imagines. Not less than China or Japan, is Korea the great mission field of the day, great in its progress, great in its power, greater still in its need and in its opportunity.

XX

THE PACIFIC ISLANDS

NATURE at its best and mankind at its worst. Beautiful coral reefs protecting islands where human beings were eating each other. Magnificent mountains looking down on mothers murdering their children ; on sons and daughters burying their parents alive. Darkness was upon the face of the deep, and for untold centuries islands were rising out of the ocean and disappearing into its depths ; peoples of many tongues and more superstitions were living out their little span of life, and Christendom knew nothing of this wonderful, palpitating world lying behind the barrier of a great continent. Then came the discovery of this vast body of water into which Fernao de Magelhaes launched the first ships of Europe in 1520, and which he named Pacific.

Other explorers followed, especially during the eighteenth century : Behring, Anson, Byron, Bougainville, Cook, Vancouver, Broughton, La Perouse, Wallis ; and in the nineteenth century D'Entrecasteaux, Krusenstern, Beechy, Fitzroy, D'Urville, Wilkes, Sir James Ross and others. That some of these expeditions were for the good of the islands and their people, is doubtless true, as is evidenced by the instructions Lieutenant Wilkes gave his men : that the natives were to be honourably and kindly treated, and any failure in this respect would

be severely punished. Yet it is but too true that the greater number were neither humane nor virtuous in their treatment of the natives. It was not an unmixed blessing—this coming of the first white men to the island world, hanging up their conscience off Cape Horn, and outdoing the heathen in rioting and debauchery, in licentiousness and cruelty. Much has been said of the savageness of the South Sea islander; much indignation has been shown for his treatment of the noble white men, and many a war-ship has been rushed to the spot where a ship has been cut off, and summary vengeance has been meted out to the bewildered natives—*retaliation without investigation.* And these heathen say, Truly the white people are great, *but what savages they are!* Had investigation been made, it would have shown that some white man had been the aggressor, and well merited the punishment meted out to him, or to the next white man.

An increased knowledge of these island races shows that they were neither so low nor so lazy as they have been depicted; there were degrees in the pall of darkness over the different groups, though at best it was but darkness and gross superstition. Their ideas of religion were degraded and degrading. Fetishism in countless forms and developments held the people in hopeless bondage, augmented by a paralyzing system of tabu. "One saw his god in the eel, another in the shark, the turtle, the dog, the owl, the lizard—and so on throughout all the fish of the sea, the birds, four-footed beasts and creeping things." Meaningless stones were made objects of terror by the priests; rudely carved blocks of wood were worshipped in New Guinea, and gigantic, carved images in Easter Island. Truly there were gods

many and gods meaningless; and well were these islands called in one of their languages, "the lands of the shadow of death"!

Early Missions.—Missionary work in the Pacific began with Magellan (1521) when he "converted all the inhabitants of Cebu and the adjacent Philippine Islands" in the space of a fortnight, but he was afterwards killed by his savage disciples. A mission was also attempted by the Jesuits, Recollets and Augustinians in the Mariana, Pelews, and Caroline Islands, but the two latter were soon abandoned and the friars confined their efforts to the Philippines and Marianas.

At the beginning of the modern missionary movement in the Pacific, but few traces could be found of good done by white men, while evil consequences abounded. It is a significant fact that though explorers, traders and whalers as well as the various Roman Catholic missionaries had been among these islands for at least four centuries, so little was known of them that when the newly formed London Missionary Society decided to establish a mission among them (1797), they told their missionaries that they were going "to an earthly paradise, where," it was gravely feared, "the innocent children of nature would treat them too well." What these missionaries did find is also a most significant comment on the fact that civilization apart from the Spirit of God, counts for but little.

Excluding Australasia and the Malay Archipelago which is included in Malaysia, the Pacific Islands are divided as follows:

Polynesian Groups:—Hawaii, Ellice, Phœnix, Union (Tokelau), Samoa, Manihiki, Marquesas, Tuamotu (Low or Pearl), Society (Tahiti), Cook (Hervey), Tabuai

(Austral), Niue (Savage), Tonga (Friendly), and several scattered islands.

Micronesian Groups:—Mariana, Caroline, Marshall and Gilbert.

Melanesian Groups:—Kermadec, Fiji, Loyalty, New Caledonia, New Hebrides, Santa Cruz, Solomon, Lousiades, Bismarck and Papua (New Guinea).

Protestant Missions.—The published voyages of Wallis, Cook and others had aroused much interest in London in these little known islands, and in view of the fact that the great continents were still closed to missionary endeavour the London Missionary Society turned to the Pacific for its first field, deciding to begin work on "Otaheite or some other islands of the South Seas." Accordingly, a band of thirty men and women left England in the *Duff*, August 10, 1796, with decidedly hazy ideas as to where they were going, and a halo of innocence in their thought of the peoples. A voyage of 208 days brought them to Tahiti where eighteen of their number remained, while the *Duff* proceeded to Tongatabu of the Friendly or Tonga islands and landed ten others; the remaining two men were destined for the Marquesas, but on arriving at Santa Christina and seeing the savages one of them became demoralized and refused to stay, so the one heroic soul, Mr. W. P. Crook, remained alone.

It was five years before any supplies reached the lonely workers. Their clothing dropped to pieces; their shoes wore out and they went barefoot; the natives, thinking they were abandoned by their friends, became increasingly hostile, especially as no further gifts could be obtained from them. Five of the ten left on Tongatabu were killed for a cannibal feast; the others escaped to the bush, stripped even of their clothing, and there would

have miserably perished had not a friendly native given them the native loin cloths and fed them after a fashion. In 1800 they managed to escape in a trading vessel, and the mission to the Friendly Islands of Captain Cook was abandoned. The lonely worker in Santa Christina had won favour,—a precarious favour, with the natives, and all would have gone well, but one day when visiting a ship in the harbour a storm sprang up and they were carried so far from the island they could not make it again, so the Marquesas also were without a missionary.

Tahiti.—Of the eighteen who remained at Tahiti, three were killed and ten fled in a panic, so that at the opening of the nineteenth century there remained but five men and two women, the only missionaries in all the vast Pacific Ocean. This little band were treated by King Pomare with fluctuating courtesy; now feasting them with taro and pig; now threatening to make a feast off them. He died in 1804, after having offered more than 2,000 human sacrifices to his gods. Under the rule of his son and successor, the missionaries fled from Tahiti to Huahine, where they were destined to further trial. Their house was burned, and five of the seven became disheartened and left. Of the original band of thirty, but two remained. In the meantime word had reached England of the real condition of these "innocent children of nature." In July, 1812, a special meeting was called in London to pray that Pomare II might be won to Christ; several tribal wars had been waged and Pomare had gone to Eimeo where he invited the missionaries to join him; in July, 1812, at the very time they were praying for him in England, Pomare gave up his idols and asked for baptism. Some of the missionaries who

had fled returned, and the work went on with renewed vigour. The light spread from island to island, till by 1815 idolatry was utterly abolished in the larger islands of the group, schools and chapels were multiplied, and the missionaries had the difficult task of building up Christian communities out of the late heathen. They entered upon the work with undaunted hearts and a holy enthusiasm. In 1817 they rejoiced in the coming of the sorely needed reinforcements, among whom were William Ellis and John Williams.

John Williams.—The pioneer missionaries had been, with the exception of four ordained men, all artisans; carpenters, shoemakers, bricklayers, tailors, smiths, and a hatter, manufacturer, butcher, harness-maker, tinsmith, cooper, weaver, cabinet-maker, a surgeon, and three women and three children. They were good men, but untrained, and lacking in the first elements of discipline. Won by the glowing picture of the South Seas, they landed on the islands to face the stern reality. They had no leader; each was a law unto himself, and during those first years their appeal was for a leader—some one to tell them what to do and how to do it. This appeal was met in the person of John Williams who quickly took in the situation. It seemed to him worse than folly for the seventeen missionaries to remain "within the narrow barrier of an encircling coral reef"; he believed in expansion, and in training up a native agency to carry the gospel to their fellow islanders. Accordingly, without waiting for instructions from London, he launched out into the deep at once, and during the next twenty years he kept the Society in London in hot water wondering what he would do next. In 1818 the Tahitian Missionary Society was formed and the next year Mr. Williams

placed two Tahiti Christians on Tongatabu where the English missionaries had been murdered by the cannibals in 1798, and when the Wesleyans reached the island two years later (1821), they found an open door. King George was so impressed with the new religion that he took all his gods and hung them from the roof of his house; when the common people saw they did not resent this indignity, with one accord they turned to this new religion.

About the same time (1820) the Austral Island of Rurutu was swept by an epidemic, and two old chiefs, believing their gods were angry with them, set out in their canoe for a happier isle. Lost at sea, after three weeks' suffering they reached Marua and Raiatea of the Society Islands. Astonished at the evidences of Christianity, they questioned the missionaries as to the new religion which wrought such marvels. Remaining three months and learning to read, they asked for teachers to accompany them back to their own people. Volunteers were called for, and two deacons responded, the church-members supplying their "outfit." They arrived in Rurutu on Monday; on Tuesday a mass meeting of the natives was held, and Christ was preached to them; on Wednesday, they put the new teaching to a test: a feast was held, the tabus broken, women eating with the men of the forbidden turtle, pork, etc., and then they waited in fear to see what would happen. Nothing did happen, however, and with one accord the people expressed their disgust that they had been so long duped by the evil spirits. In less than a month their gods were piled ignominiously into a boat and sent to Mr. Williams, and from this time began a genuine transformation of Rurutu which spread throughout the entire group.

From Island to Island.—While these doors were opening, two Tahitian teachers were taken to Aitutaki of the Cook Islands, and in less than two years idolatry was put aside with all its attendant evils and the people were eager for instruction; the word was carried through the group by shipwrecked natives or Christian evangelists, till the way was fully prepared for the coming of the missionaries. In 1827 Mr. Williams removed to Rarotonga, ever having his vision on the islands beyond. The story of the extension of missionary activity from group to group of this vast world of islands is one of marvel; not only did the Christian natives, often at the peril of their lives, go willingly as evangelists, but heathen natives lost at sea happily reached many a Christian island and were taught, while Christian natives lost in the same way carried the light to heathen islands oft-times. In this manner did God use the wind and the waves to spread the knowledge of Jesus Christ to the Austral, Ellice, Manihiki and many other islands.

The same year that Mr. Williams located in Rarotonga, fugitives from tribal wars in the Tuamotu or Pearl Islands reached Tahiti and came under Christian influences, and returning to their island homes spread the gospel far and wide, so that hundreds of the people went to Tahiti to see for themselves whether these things were true. In 1832 two of their number were ordained evangelists, and by 1839 idolatry had practically ceased throughout the archipelago.

On Rarotonga, Mr. Williams was building his *Messenger of Peace*, with a view of bridging the intervening 2,000 miles between him and the western islands that he longed to reach. Accompanied by Mr. Barff and a number of teachers from Tahiti and Aitutaki, in 1830 he

proceeded to Samoa where the way had already been somewhat prepared by a Samoan chief who had come under Christian influences. The first teachers were stationed on Savaii, and within two years Opulu, Tutuila, Manua and the other islands were ready to forsake their idols and were clamouring for teachers. In the Fiji Group, the natives of Ono had heard there was a true God, and that one day in seven belonged to Him; so the chiefs had the people prepare food the previous day, and then ignorantly worshipped the unknown God by dressing in heathen festive attire. Just at this time, a number of Christian Tongans were shipwrecked on Ono, and one of them turned evangelist and told the people all he knew; other teachers were sent and paved the way for the coming of James Calvert and other Wesleyan missionaries in 1834. Other Tongan Christians, lost in like manner, drifted to Mare of the Loyalty Group, and when A. W. Murray and other missionaries came seven years later (1841), they found a ready welcome.

In the meantime Mr. Williams had been to England where he strenuously urged the need of a ship, and in 1838 his heart was gladdened by the purchase of the *Camden*, in which with a goodly reinforcement, he returned to the islands (1837) and located in Samoa. By this period English missionaries were stationed in the Society, Cook, Tonga, Samoa and the Fiji Islands, with a large corps of native evangelists, who bore the brunt of pioneering among the hostile and too often cannibal islanders. In 1839 Mr. Williams established a training school on Rarotonga, from which many consecrated natives have gone as pioneers and evangelists to other islands.

The New Hebrides.—After visiting the existing stations, he turned his attention to the New Hebrides and

New Caledonia. Teachers were placed on Rotuma and Tanna, but were repulsed at Futuna, and the *Camden* proceeded to Erromanga, where they succeeded in landing, but the natives were hostile, and both Mr. Williams and his companion Mr. Harris were murdered; the others escaped, and sorrowfully left the island, but this was not to be the end; in six months the *Camden* was again at Erromanga with Samoan teachers who had volunteered for this perilous service, and they remained a year in great danger; later teachers were placed more favourably on Aniwa, and the workers on Tanna were reinforced.

When Mr. Williams visited England it had been arranged that native agents under the missionaries of the London Society, should open the New Hebrides work, and when a footing had been achieved, the field should be manned by the Presbyterians of Scotland and Nova Scotia. In 1841 New Caledonia was occupied by Samoan evangelists, and in 1842 Pao, a Rarotongan, began work on Lifu of the Loyalty Group. This year Messrs. Turner and Nesbit and their wives settled on Tanna, the first white missionaries to permanently locate in the New Hebrides. They remained but two years, when they were obliged to flee for their lives to Samoa, where they founded the school which has since become famous, for the training of a native agency for the work in all parts of the Pacific, Malua Institute.

In 1848 John Geddie, "the Father of the Presbyterian Mission," arrived in Aneityum, accompanied by Mr. Powell of the London Missionary Society Mission in Samoa. Erromanga was occupied in 1857, and the following year John G. Paton began his memorable work on Tanna and Aniwa.

Three attempts to place teachers on Niue, Savage Island, having failed, it was not till sixteen years after John Williams had first visited the island that a foothold was acquired. In 1846 Messrs. Gill and Nesbit of Samoa succeeded in leaving a teacher among the savages of this most rightly named Savage Island. At the end of ten years practically the entire population had renounced heathenism, and in 1861 Rev. and Mrs. W. G. Lawes took up the work of building on the foundations laid by the faithful native teachers.

In the meantime on Tahiti, the French had begun the series of outrages which culminated in a protectorate in 1842 and annexation the following year. Three years later the Paris Society took over a part of the work of the London Missionary Society and by a very gradual process assumed the oversight of all the churches. The last London Missionary Society missionaries left the group in 1890.

The Maoris.—While the missionaries were gradually opening doors among the scattered islands in what may be called the interior of the Pacific, a colonial chaplain in New South Wales, the Rev. Samuel Marsden, became interested in the Maoris from the neighbouring island of New Zealand, and visiting England (1807) persuaded the Church Missionary Society to send missionaries to them. On the ship on which they sailed from London was Ruatara, a Maori chief, who had shipped as a sailor "to see the world," and was the worse for the experience. Marsden befriended him, and under his influence Ruatara became a Christian and was of inestimable value to them in the task they had undertaken. At Sidney a vessel was purchased, and accompanied by three artisan missionaries

and their families, Marsden sailed for New Zealand, whither Ruatara had preceded them. After assisting them in their first intercourse with the savage Maoris, Marsden returned to Sidney and the little band began the difficult task of learning the language and winning the cannibal tribes.

In 1822 Wesleyan missionaries arrived, followed by the brothers Henry and William Williams to reinforce the London Society workers. For eleven years there were few results, though by 1818 there were several Maoris who were trying to live up to the little light they had; the first baptism took place in 1825. During the ensuing five years the whole nation turned to Christ, and a Christian civilization rapidly developed. On New Zealand becoming a British Colony (1840) new conditions were created. Mr. Selwyn was consecrated Bishop of New Zealand, the native churches thrived and other denominations entered the field. In 1848 Bishop Selwyn visited the northern islands and what he saw of the splendid work of the native evangelists led to the founding of an institution in Auckland for the education of young men from these various groups, and indirectly to the founding of the Melanesian Mission. He was assisted in the work of the college by John Coleridge Patteson (1855–60).

Then came the perplexing question as to the ownership of the land, resulting in a war (1860–65) fomented by the French Catholics, and the Maoris became increasingly anti-everything foreign. They evolved a new religion made up of Old Testament history, Roman Catholic dogma, heathen rites and ventriloquism. Revelations came from the Angel Gabriel through the embalmed head of an Englishman. By 1870 fully 9,000

Maoris had embraced this "Hau-hauism," as it was called. During this period of degeneracy two missionaries were murdered, but that the missionaries and the native church did not suffer more, was remarkable. The work of the various denominations prospered, home and foreign missionary organizations followed, the Maoris were represented in parliament, and New Zealand stood ready to take her share in the world's work. In 1861 Mr. Patteson was consecrated Bishop of Melanesia, and it was decided to make Norfolk Island the headquarters of the new mission, so to it the training school was removed. With the cordial coöperation of the Presbyterians already at work in the Southern New Hebrides, the bounds of the Melanesian Mission include five groups of islands: Northern New Hebrides, Banks, Torres, Santa Cruz and Solomon Islands. In its inception the thought of both Bishops Selwyn and Patteson was that the islands should be Christianized exclusively by natives from the college at Norfolk, with occasional visits and oversight by the English missionaries. As the years passed, this policy was found impracticable, or rather the mission outgrew it; and while the young men are still educated and sent out, they go as assistants of the English missionaries who are settled in permanent stations in all the groups. The natives quickly learned that the newcomers were their friends, and the work was progressing favourably when an unforeseen danger threatened its overthrow. The depraved white men, bent on kidnapping, impersonated the missionaries, even using Patteson's name to entice the unhappy natives on board their ships; the islands were being rapidly depopulated, and there was deadly and implacable hatred between the natives and the white men—they knew not

whom to trust. Under these conditions Bishop Patteson visited the Santa Cruz group, landing on a heathen island, where he was killed with five arrows—in expiation of the killing of five natives by sandalwood traders.

Government interference has to a degree stopped the enslaving of these island races, and the work went on under other leaders, till more than thirty islands are centers of light from which the gospel is carried to the regions yet untouched.

The Wesleyans of Australia extended their work to the Bismarck Archipelago (1875) occupying New Pomerania, New Lauenburg and New Mecklenburg with native evangelists from Fiji and Tonga; nearly ten thousand Christians have been gathered from these savage tribes, and true to the instinct of all these islanders, are eager to learn that they may in turn become evangelists.

New Guinea.—Next comes New Guinea; the largest of these Pacific Islands, and perhaps destined to greatest development in future years. The first to attempt work among the cannibal Papuan tribes were Gossner missionaries (1854) with but little success. When the Dutch took possession of the northwestern part of the island this work was revived by the Utrecht Missionary Union. It has been attended by no little danger and privation, but a Christian civilization is quietly emanating from the six stations occupied by their missionaries, the children are gathered in schools, and more than 400 adult Christians are having a marked influence on their heathen neighbours. In Kaiser Wilhelm's Land the Neuendettelsau (1886) and the Rhenish (1887) Societies are working among many little and hostile tribes, against the adverse influences of climate, the perplexities

of many languages and the savageness of the peoples ; yet here the light is breaking in fourteen stations about which the Christian communities are gathered.

The southeast portion of the island, or British New Guinea has met with unexpected results as a mission field. In 1871 Messrs. McFarlane and Murray of the London Missionary Society succeeded in locating eight native evangelists from the Loyalty Islands on three islands near the mainland, and the next year fourteen more came from Rarotonga and Mare, ten of whom were located on the mainland, while Mr. Murray settled at Cape York, the nearest Australian point to New Guinea, to oversee the work, where he was joined by Mr. McFarlane (1874) while Mr. Lawes settled at Port Moresby; three years later James Chalmers was transferred from Rarotonga and began the work which ended only with his martyrdom. The history of this mission is one of exploration and peril, both from tropical swamps and savage cannibals. The first converts were baptized in 1882, and with the establishing of the British protectorate (1884–8) the work received new impetus. A conference between representatives of the London Missionary Society, the Australian Anglicans and Australasian Wesleyans (1890) led to a friendly division of the field, a larger force of workers and better results. Christian workers from England, Scotland and Australia occupy a chain of stations, extending from Port Moresby to the Fly River, ably assisted by native evangelists from Tahiti, Rarotonga, Samoa, Niue and the Loyalty Islands, and their influence extends even to the inland tribes. More than 3,000 communicants and over twice that number of adherents are scattered in many villages, while more than 4,000 children are under instruction, and

seminaries have been established in which native helpers are trained. The tragic deaths of Chalmers and Tomkins (1901) were a severe blow, not only to the mission, but the English officials also keenly felt the loss of Chalmers, whose intrepid spirit had done much in gaining to England the peaceful possession of this part of the island. With rare wisdom, the governor meted out a punishment to his murderers which he felt Chalmers would have approved—the destruction of the fighting *dubus* and war canoes, a disgrace in the eye of the natives. Of his death one of his fellow workers says, "If I am right in thinking this will put an end to such tragedies, I know that he or any of his fellow missionaries would unhesitatingly welcome the opportunity for the sake of its end."

The Marquesas.—For twenty-seven years after Mr. Crook left the Marquesas nothing was done, then three attempts were made to locate teachers (1827–9) but all were failures. In 1833 three American missionaries were sent out by the American Board, who succeeded in propitiating the natives and began a promising work; but after they had been there eight months they learned that missionaries of the London Missionary Society were to occupy the group, and to avoid complications the Americans withdrew. The English workers arrived the following year, and remained till 1841, when they became discouraged and abandoned the field. Twelve years later a Marquesan chief appealed to Hawaii for a teacher, and under the leadership of Rev. B. F. Parker four Hawaiian families were sent out (1854), and the islands have been occupied by the Hawaiian Board ever since. In no other group of the Pacific has the work been so discouraging and unfruitful, due in part to the character of the natives,

the frequent periods when there was no resident missionary, and the very great expense attending the enterprise. The French occupation put an end to any aggressive work here as in her other colonies.

The Hawaiian Islands.—The work of evangelizing the islands north of the equator has been wholly an American enterprise. As in London interest in the island world had a share in bringing the London Missionary Society into existence, so in America the same interest helped in the formation of the American Board. A Hawaiian lad, saved from tribal wars and brought to New England by a friendly captain (1809), crying for an education touched many hearts. Obokaia dying before he could carry out his cherished wish of taking the gospel to his people, Hiram Bingham and Asa Thurston offered their services. Accompanied by two teachers, a physician, printer, and farmer, they sailed from Boston in the fall of 1819, arriving in Hawaii the following March, to find a marvellous thing had happened. The entire group had, after repeated and bloody wars, been brought under the rule of a single chief. Kamehameha was a progressive monarch, and the superiority of the white strangers who frequented his islands had not escaped his notice. Moreover, tidings had come to them of the wonderful happenings in the southern isles under the influence of the white strangers. He learned that they were actually giving up their gods, and that with impunity. In Hawaii as in all these Pacific isles, the religious and tabu systems weighed most heavily on the women, and the dowager queen of Hawaii used all her influence to persuade Kamehameha to follow the example of Tahiti. When the little party of missionaries landed, they found the wars had largely ceased, the idols over-

thrown, maraes (temples) destroyed and the Hawaiians in the unique position of having no religion. Their main difficulty arose from the opposition of the white sailors and traders, whose influence with rare exceptions had been wholly evil everywhere in the Pacific.

In 1822 Mr. Ellis of the Tahiti Mission, visited Hawaii and remained with the missionaries several months, thus giving them the benefit of his experience. Fortunately there was but one language in the entire group, and this not difficult. It was reduced to writing, a printing-press established, and the beginnings of a Christian literature made. For the first fifteen years there were few results. Stations were opened on Hawaii, Oahu and the other islands, and educational and evangelistic work went steadily on. It was a time of laying foundations, of sowing the seed in the dark soil of heathen minds. At last the day dawned, and the patient workers saw not only the blade, but the ear also. A great spiritual awakening, largely the result of the evangelistic tours of Titus Coan, swept the entire group (1836–9) and a Christian nation was born. In four years over 20,000 people were received into the churches. The change was accompanied by civic reforms, "definite laws after the manner of civilized nations" were made, a public school system established and other beginnings of a new life were manifest. The transformation was complete, but the new nation needed wise guidance.

Hawaiian Missions.—From the first the missionaries had held a general meeting which (1851) developed into the Hawaiian Evangelical Association. Feeling that the native Christians needed active interest outside their own islands in order to develop as robust Christians, overtures were made to the American Board to

unite with the Hawaiian churches in sending missionaries to Micronesia. Accordingly Messrs. Snow, Gulick and Sturges were appointed to inaugurate the new enterprise. They reached Hawaii in the summer of 1852, and two Hawaiians, Messrs. Oponui and Kaaikaula volunteered to accompany them on what was felt by all to be a perilous enterprise. Little was known of the Micronesian islands, and that little was wholly bad.

Great enthusiasm was aroused in Honolulu. Kamehameha himself gave them a letter of introduction "to all the chiefs in the islands in the great ocean to the Westward," and with their departure the Hawaiian Board joined the ranks of the foreign missionary organizations. So great was the advance towards a Christian civilization throughout all the Hawaiian Islands that the American Board concluded that its work was done; native pastors were placed over the churches, and at the Jubilee of the Mission (1870) a formal announcement was made to this effect. Under the reign of Kalakaua (1874–91) the little kingdom degenerated, and an alarming tendency to relapse into heathenism was manifest, which continued in a still worse form under his sister Liliokulani who succeeded him. In their distress the people turned to the United States for succour, and annexation followed. Much work remained to be done among the native Hawaiians as well as among the numerous foreign races that have crowded the islands, and the various religious bodies of the United States have taken up the task.

Micronesia.—The Hawaiian Board still coöperates with the American Board in its Micronesian Mission, which has developed slowly, with little of the tragic elements which marked the work in the southern isles. The

people were not cannibals, nor did the practice of infanticide and killing the old prevail. Their religion was a vague sort of Animism, and spirits were greatly feared; there was little religious ceremony except in connection with the tattoo system and the tabu was as oppressive here as elsewhere. Here as in the southern groups white men were hated and killed whenever opportunity offered, and here as elsewhere they were usually the aggressors.

The little schooner on which the missionaries sailed reached Kusaie of the Caroline Islands in August (1852); the king was willing to experiment with one missionary, so Mr. and Mrs. Snow remained, and one of the Hawaiian families, while the others settled on Ponape of the same group. The first few years were full of trial. Their isolation, lack of communication with the home land, the heathenism by which they were surrounded, as well as the hostility of the natives fomented by the dissolute whites, told heavily on them. Yet on the whole they had a far better time than their English friends were having on the islands south of the equator. Reinforcements were sent out, and with the coming of the *Morning Star* the work was extended to the Marshall and Gilbert Islands, in the former by Messrs. Pierson and Doane on Ebon, and in the latter by Hiram Bingham at Apaiang. Languages were learned and reduced to writing, the work of translating the Bible begun, and schools established which later developed into training institutions. In 1871, the first native teachers went out from Ponape, a native princess and her husband volunteering. The natives were everywhere increasingly friendly, and in spite of repeated reinforcements, the missionaries could not keep pace with the demand for teachers from heathen islands in the three groups. By

1880 a readjustment of the work became necessary; the training schools for the Gilbert and Marshall Islands were removed to the higher and consequently healthier island of Kusaie; native teachers occupied Ruk in the Western Carolines, followed in 1884 by Robert W. Logan, and for the next sixteen years the work went steadily on; natives were trained and sent to heathen islands as rapidly as possible; the Bible and other literature was translated and given to the people, and a Christian civilization gradually spread from island to island in the three groups.

With the advent of Spain, Germany and England (1886) conditions changed. In the Carolines the work suffered under Spanish misrule, which ended only with the Spanish-American war (1889) and the session of the group to Germany. Since then the work in both the Caroline and Marshall groups is gradually being taken up by German missionaries in coöperation with the American Board. In the Southern Gilberts the London Missionary Society is doing good work along the same lines as the American missionaries in the north of the same group. Hiram Bingham, the pioneer in the Gilbert Islands, has had the honour of reducing the language to writing, translating the entire Bible and seeing it in the hands of the people.

With the advent of the United States in the Philippines and Marianas, new openings came; Guam was occupied by the American Board in 1900, while work in the Philippines was begun the previous year by the Presbyterian, Protestant Episcopal and Methodist Episcopal churches, followed by the Baptist, Congregational, United Brethren and Disciples churches. An amicable division of the field was made, with Manila as a common center, so

that now these strongholds of Roman Catholicism are receiving a Christian teaching which carries civilization with it, and their work is aided in no small degree by the fine system of public schools, with more than 900 American and 4,000 Filipino teachers, maintained by the United States government.

In the little islands of Micronesia there are over fifty churches with more than 20,000 members and adherents, while in the Philippines there are already over 27,000 Protestant Christians.

Over a century has passed since that first company went out, literally "not knowing whither they went." The tale of the years reveals horrors unspeakable of a portion of the human race sunk in a degradation unknown to civilization. Innocent children of nature whose lurid oven fires spread dismay, and the perpetual demand for human victims for cannibal feasts sat like a perpetual nightmare upon them. Rarely could a foreigner land on any one of these fair isles and escape with his life, and never unless heavily armed. Few of them were touched by trade—it could not be called commerce—all of them were touched by crime. The story of the years has been one of heroism, of a steadfast purpose to win these island races to Jesus Christ. And has it been accomplished? The Polynesian groups, from Hawaii on the north to New Zealand on the south, are Christian; on Niue, that island called "Savage," more than half the entire population are church-members; the Loyalty and Fiji Islands are Christian; Aneityum, Aniwa, Erromanga—the Martyr Isle—and others of the New Hebrides are Christian, and throughout all the group, with rare exceptions, life and property are safe. Florida, one of the worst head-hunting islands of the Solomon group, is won for Christ,

while the same glad change has come to some of the other islands in this as well as in the Vera Cruz group. Schools and colleges; hospitals and orphanages; well organized churches with large Sunday-schools, Christian Endeavour and Missionary Societies, abound. Native pastors supply the churches on the Christian islands, and native evangelists, thoroughly trained, go to New Caledonia, and in large numbers to cannibal New Guinea. In the matter of regular churchgoing these islanders lead the world. Missionaries are still needed, and will be for years to come. As that little band of first missionaries needed a leader, some one to tell them what to do and how to do it, so do these island folk, taking the first steps into Christianity and civilization, need the support and oversight of leaders, strong in faith and character, and full of wisdom to cope with the "white peril" of evil men.

XXI

CHRISTIAN LANDS

ANY survey of the missionary enterprise must include certain departments or phases of work, which to some hardly seem to belong to foreign missions. Thus the work among the Indians, Eskimos, Chinese and other foreigners, in North America, has for some time been classed by most as belonging to the home field. Protestant missions in the Roman Catholic countries of this continent and Europe, in Russia, and especially in Protestant lands, as Germany, Australia, etc., are looked upon by many as not only entirely outside the sphere of foreign missions, but as having no justification, the proper mission field being solely among non-Christain peoples. The fact remains however that such work has been and is carried on as a foreign missionary enterprise, and without entering into the question of its legitimacy or wisdom, it should find a place in the statement of that enterprise, so far at least as to set forth the idea and purpose at its basis.

The Western Hemisphere.—The history of missions in the western hemisphere may be divided into three sections: Roman Catholic missions, Protestant missions to the Indians, Eskimos, and negro slaves, and Protestant missions in the Roman Catholic countries of Central and South America. The first commenced with the discovery of the continent, and practically ceased with the middle of the eighteenth century. The second,

although there were desultory efforts in the seventeenth century, began as the Roman Catholic missions had spent their force, and, except in some parts of British America, had been absorbed into the home work of the churches by 1870. The third commenced about 1830, and are to-day the most noticeable missionary efforts on this side the Atlantic.

Roman Catholic Missions.—As early as 1493, Bernardo Boil with twelve missionaries landed in Haiti, and by 1505 the Franciscans of Haiti, Cuba and Jamaica, were in such numbers that they united to form the province of Santa Cruz. In 1514 the bishopric of Darien, the first on the mainland, was erected, and two years later Cardinal Cisneros gave orders that every vessel bound for America should carry at least one monk or priest, while in 1526 the Spanish king passed a decree to the same effect. By this time the work of subjugation had been fairly begun. A Portuguese colony had been established in Brazil, in 1500; Cuba had been conquered, 1511; the Pacific Ocean annexed, 1513; Mexico conquered, 1521. Almost immediately after, Pizarro defeated the Incas of Peru, 1531; Argentine was occupied, 1535; Paraguay, 1536; Chile, 1541. In ever-increasing numbers the priests followed the soldiers, and found all thought of general opposition gone. Within six years after the fall of Mexico 200,000 Christians had been enrolled, and by 1551 it was claimed that over one million persons had been baptized by the Franciscans alone, while the Dominicans, Augustinians, and Jesuits followed with their stories of wonderful conversions. The record in South America was similar, and by the close of the sixteenth century there had been as great a change as in the third century

of Christian progress in the East, although in some places, notably Paraguay, the bitter cruelty of the Spaniards made the efforts of the Franciscans useless, and the natives only yielded to Christianity when the Jesuits secured the reconversion of the conquerors and established their own rule. So far as appears there was no effort at pressure. There was first the peculiar weakness of the people, indicated by the fact that Cortez had only 700 men in his army and Pizarro conquered Peru with 183 men. The same weakness made them amenable to the influence of the missionaries, whose task, even apart from the support of the government, was comparatively an easy one. In addition, the people were naturally religious, easily swayed by superstition, but of a much gentler type than that of the fierce tribes of Africa. They were peculiarily susceptible to the influence of pomp and ritual, and the priests took advantage of many of their ideas and adapted them to their service so that the change was less noticeable than in some other countries and not at all repugnant. The natural result was a race of devout Roman Catholics, whose Christianity however, judged by the European standard, even as attested by French priests, lacked moral power. The situation was not improved by the influx of a vast number of Europeans, generally of the lowest classes, who brought with them the vices and few if any of the virtues of the Old World and, freed from the slightest restraint, ran riot in vice and crime until, in about a century after the first mission in Mexico, the whole continent south to Patagonia was buried in a superstition little if any less degrading than that which it had displaced.

Then commenced the trend northward. The Francis-

cans had made various attempts, unsuccessful until 1573 and 1597, in Florida and New Mexico. In 1608 the French Jesuits established themselves on the Atlantic coast at the mouth of the St. Croix River, and soon after commenced the famous Abnakis mission in Maine, which gathered its converts in every village on the Kennebec. In 1615 Franciscan Recollets (Recollects) started the mission among the Hurons or Wyandots near Quebec, followed by the Jesuits (1669) among the Iroquois south of Montreal. These missions had a very different history from those to the south. The Indians themselves were of a much more hardy, independent type, but the chief difficulty probably was the bitter animosity aroused by the wars between the French and English. For a century and a half the contest continued, and with the final victory of the English the missions practically disappeared, though the Catholic Church kept its hold on the French colonists of Quebec and Montreal. A similar experience attended the missions near the Great Lakes, commenced by Jesuits in 1641. Just as these closed, another move westward was made in 1769, by Franciscans, who gave the seaport of California its name, and a number of mission colonies were established. From that time little aggressive work was done, until of late years the Church has revived its interest and carries on school and mission work among the remaining tribes.

Protestant Missions: The Eskimos.—Work for the Eskimos was commenced in 1721 by Hans Egede, who went from Denmark to Greenland about the same time that Ziegenbalg went to India. A few years later the Moravians went to his assistance, and largely due to their labours, the country is in the main Christian, al-

though work is still carried on in some of the settlements. Then followed the mission to Labrador, also by the Moravians (1752), now chiefly under the care of the London society in association with that at Herrnhut. There has been a good deal of commercial enterprise connected with it, and the mission has encountered considerable opposition from the Hudson Bay and other trading companies. It has been through some very bitter experiences and is still a most difficult field, but has of late come into more of public notice through Labrador explorers and especially Dr. Grenfell's work among the fishermen of the coast.

Alaska was purchased by the United States in 1867, but it was not until 1876 that a mission was established, the Presbyterians sending to Fort Wrangel an Indian, Peter Mackay. The next year Sheldon Jackson commenced his work which has done so much for the development as well as the Christianizing of the Territory. The Moravians followed (1886), the American Missionary Association (Congregational, 1890), and since then other denominations are working both for the settlers and the native Indians and Eskimos.

The Indians: North America.—The first Protestant efforts to evangelize the Indians were undertaken as part of parochial work by two pastors, Thomas Mayhew, Jr., and John Eliot, at Martha's Vineyard (1643) and Roxbury (1646). By 1674 there were three churches and considerably over four thousand Indian Christians. The treatment by which this Christian community was practically destroyed is one of the most disgraceful episodes in American history, and for fifty years there appears to have been little additional effort made to reach them, though Eliot's Bible, completed in 1663, passed

through two editions, and the work of the New England Company (1649) was not stopped. In 1700 the Church of England at the suggestion of the governor of New York, sent a missionary to the Mohawks; and there were quite a number of individual efforts, as those of David Brainerd (1747) on the Hudson, and of Jonathan Edwards at Stockbridge, Mass. (1751). The general impression, however, seems to have been that there was not much use in trying to Christianize the Indians, and through the eighteenth century there was very little organized effort, except that commenced by the Moravians in 1735 and carried on in Georgia, Pennsylvania, Ohio, New York, and a number of Western states, often under the most difficult circumstances of opposition on the part of the whites.

The War of the Revolution broke up whatever work existed in the United States, and the years that followed were too much occupied with national development to think much about the Indians. With the rise of the missionary spirit early in this century, however, they were the first objects of interest, and the earliest societies were all formed for work among them. This was true of the American Board and the other organizations that followed, all of which looked upon the pagans at home as having at least an equal, if not a prior, claim to that of the heathen abroad. The result was that it was not long before mission work was established in every part of the country, and missionaries went to their fields among the Nez Perces, Cherokees, Choctaws, Dakotas, Sioux, etc., with the same earnestness and devotion as those to India, Africa, and the Pacific. The annals, too, of those days show success and heroism equal to those of other fields. There was, however, a constantly increasing element

which made the work both more difficult and less necessary. As settlement spread westward and the territory was absorbed by the whites, the reservation principle was adopted for the Indians, and the missionaries found themselves fighting the vices, not of heathenism, but of civilization. They became home rather than foreign missionaries, and the fact was recognized by their transference to the home boards of the Churches, which now care for them.

North of the United States the situation has been different. The slower progress of the white settlements has given the work of caring for the Indians of the West and Northwest, to a greater degree, the appearance of foreign missions. One of the most effective agencies is still, as it has been since 1826, the Church Missionary Society of England, although the various denominations, Methodist, Presbyterian, Baptist, and Congregational, have regularly organized work. The famous enterprise of Mr. Duncan, inaugurated at Metlakahtla under the Church Missionary Society and transferred to the Alaskan border, is an instance of what might have been accomplished had missionary effort not so frequently been neutralized by political ambitions.

Central and South America.—Protestant missions to the Indians of these countries have been very limited. In the latter part of the seventeenth century Von Weltz, after failing to arouse a missionary spirit in Holland, devoted himself to work in Dutch Guiana, where he died. The Moravians also attempted in 1738 to establish a work among the Arrawak Indians of Surinam (Guiana), but it was never very successful and was given up in 1808. Since the establishment of missions in Mexico, attention has been directed to the Indian tribes still

existent in the mountains, and the Methodist and Presbyterian boards especially have met with considerable success among them. The Moravians have also since 1847 carried on a mission among the Indians on the Mosquito Coast of Central America. In South America, however, work among the native races has been prosecuted with vigour and a good measure of success. The impulse was given by Captain Allen Gardiner of the British navy, who made repeated attempts to reach the Indian tribes along the west coast, but was constantly thwarted by the hostility of the Roman Catholic priests. At last he secured (1844) the formation of the Patagonian Missionary Society for work among the natives of Tierra del Fuego. His tragic death accomplished even more than his life, and the society, enlarged under the name of the South American Missionary Society, has done and is doing a good work among those races all over the continent, especially among the Araucanians of Chile, and those of the Paraguayan Chaco. It was the record of the Fuegian mission of this society that drew from Charles Darwin his earnest tribute to the power of Christianity over the most brutish specimens of the human race. Other societies, Methodist, Presbyterian, and Baptist, do as much as possible for these races, but their chief attention is directed to the Roman Catholics. The Bible societies have reached them by a system of colportage, but have been greatly hindered by their illiteracy.

There is the same general condition in South as in North America, only more tardy of development. The nomad tribal life disappears with the extension of good government; then comes amalgamation with the white settlers, and little by little they are destined to disappear as a distinct factor. As the Jesuits discovered in Para-

guay, so the modern Protestant missionary realizes that the first step is the conversion of the new settlers.

In the general extension of missionary work, comparatively little attention has been directed to the negroes of the West Indies, Central America and the north coast of South America. The effect of foreign rule in each section was completely to wipe out the original Indian races, who were replaced by slaves brought from Africa and by colonists from Spain. The treatment of the negroes was terrible, and their general condition such as to excite the pity of all who knew of it. The first mission of the Moravians was to the slaves of St. Thomas, and they extended their work until it covered as many of the islands as they were permitted to enter, the larger Spanish islands being closed to them. They reached out also to the Bush negroes of Surinam, as they found the Arrawak Indians practically inaccessible. The Moravians have been followed by a number of societies, chiefly English, especially in the English West Indies, Trinidad, Jamaica, Bahamas, Barbados, etc. There are also a number of local societies for the same work. There has been a considerable development among the coloured people themselves, and local churches are doing good work.

Missions to Roman Catholics.—In a sense missions in Roman Catholic countries to Roman Catholics have partaken more of the nature of home than foreign missions, and have always been recognized as occupying a somewhat different status from missions to non-Christians, at least in form. In substance however, the work in Mexico and Central and South America has varied very little from that in many Asiatic lands, and its early history has been marked by experiences not less bitter than those in pagan regions. No hostility of Moslem

priests has been more implacable than that of the Roman Catholic hierarchy in those countries, as they have seen influences enter which they knew would infallibly destroy their own power. The character of that hierarchy needs no description. It has had the absolute condemnation of the authorities at Rome, and the few exceptions to the general degradation have privately, when they dared not publicly, expressed their appreciation of the service rendered by Protestant missions. It has been very largely the existence of this element, however small and weak, that has influenced many to look upon these missions as of value perhaps, but not as important as those in Asia or Africa, while a closer and more accurate estimate gives them a place of not less, perhaps even of more importance.

The Situation.—The most prominent fact in all these lands from the missionary standpoint has been the absolute ignorance of the Bible. This has been due partly to the general illiteracy, the result of the refusal of Rome to encourage common schools; more to the position taken by the Church that as "no Scripture is of private interpretation," it is not only unsafe but wrong to put the Word of God in the hands of those untrained in the interpretation given by the ecclesiastical authorities. Even the authorized versions of the Bible were considered the exclusive property of the priests. The natural result was that even they, brought up among the people, came to look upon the Bible as a sort of fetish, in no sense a book of practical guidance in thought and life. That there were exceptions to this is abundantly evident, but it remains true that the great mass of the priests were about as ignorant of the Bible as the people to whom they ministered. Another fact was the conduct of all services

in Latin, really an unknown tongue, which resulted in giving them a merely spectacular character. The races among which the Roman Catholic Church has been strongest, have been those of the most emotional type, and the impressive ceremonies of the ritual have always had a profound effect, in which dread and awe have been the dominant elements. Being emotional they have also been intensely superstitious, in the sense of being conscious of the immediate power of supernatural forces. The priests, always including particularly the more ignorant, took advantage of this and instituted a perfect reign of terror. Their rule was scarcely less severe than that of their predecessors, the medicine men, and the sacraments according to the tenets of the Church came to be, under their teaching, the only means of escape from the most horrible disaster. Here again it is to be remembered that there were exceptions, but it is certain that so far as their religious life was concerned, the great mass of the people and of the priests were only one stage removed from the paganism of the adjoining Indian tribes.

In the general moral and social life, the conditions were of the worst. Not even Islam has more thoroughly divorced morals from religion than did the great majority of the Roman Catholic hierarchy of Mexico, Central and South America. Details are unnecessary. It is sufficient to state that as general intercourse between the nations increased and the situation became known to all the world, the authorities at Rome were forced to take notice, and no Protestant criticisms have been more severe than the censure, by Papal authority, of the conduct of the priesthood.

Protestant Work.—As the Jesuits in Paraguay came to the conviction that their first work was with the

Spaniards, so the great majority of Protestant workers realized that an essential to the conversion of the Indians was that of the Christians, and it was not long before it became a settled policy to work among the Roman Catholic communities along much the same lines as those adopted in other lands. There was of course a somewhat different method in the presentation of truth; the appeal was altered by the fact of a common confession. Many of the obstacles peculiar to other fields were naturally lacking, but were replaced by others not less difficult to overcome. Still the general character of the work was essentially the same. There was the same emphasis on the "one mediator between God and man, the Man Christ Jesus;" the absolute worthlessness of rites and ceremonies, even of sacraments, except as they signified the worship of the heart; the necessity of a pure, true life as well as of a correct creed; the education in the most elementary principles of that purity and truth. There was the advantage and it was a great one, that the illiteracy, while extensive, was less than in other fields, and that there was a presumption in favour of the Bible as the Word of God. The colporteur thus could accomplish what was not merely difficult, but impossible to the preacher, and the great pioneer agencies of those lands have been the Bible Societies. The seeds of evangelical Christianity were sown in Mexico by some stray copies of the New Testament carried in by the soldiers in General Scott's army. Whatever has been accomplished in South America has almost invariably been inaugurated by Bible distribution. In the early years of the new republics there was a very general adoption of the Lancasterian system of education, by which older scholars were utilized in teaching the younger and the

use of Scripture selections for reading was common. It was noted with surprise and pleasure that not only pupils, but adults and even priests welcomed what was to them a new book. Then came a change on every hand, and the days of the Inquisition were not more bitter as the hierarchy came to see that the result of Bible reading was a lessening of their influence and their income. From friends they became most violent opponents, bringing every conceivable charge of falsification, deception, and infidelity against the Bible agents. The seed had already been sown, and as the missionary societies came in they found on every hand those who were ready to listen, and to accept a simpler faith.

Education also has had a powerful influence and the colleges and high grade schools established wherever missionaries have gone have enlisted in their behalf the endorsement of the more patriotic. It has been very largely due to the mission influence that decrees of religious liberty, at first formal and promulgated rather because it seemed the appropriate thing for a republic to do, have become practical. In this respect, as indeed in others, it is by no means easy to apportion rightly the influences that have been at work. Political relations with other nations, immigration, increased facilities for intercommunication, growing prosperity, the responsibilities attending self-government; these and others have had their share, but it is the uniform testimony of careful observers, not merely friends of missions but government officials and citizens, that the work of the various missionary societies, Presbyterian, Methodist, Congregational and others, has contributed much, by its emphasis on purity of life in the family and the individual and the simple faith in God it has taught.

While the most prominent work of missions in Christian lands and among Christian peoples has been on the American continent, not a little has been done in Europe, some of it of great interest.

Austria.—The occasion for the mission work in Austria was somewhat peculiar. There is no chapter of church history more thrilling or that appeals more to the sympathy of evangelical Christians, than that which records the experience of the Bohemian and Moravian Brethren who against such odds preserved the faith of their great leader, John Hus. After the Thirty Years' War, they were scattered far and wide. A remnant finding refuge in Saxony, became the Moravian Church under the lead of Count Zinzendorf. Others remained in isolated communities in Moravia and Bohemia, many of them yielding under the pressure of Austrian imperialism and becoming Roman Catholics, though with no very good grace. To bring to these the fellowship of the Western churches which had reaped the fruit of the labours and sacrifices of their ancestors, was not merely a legitimate but a most attractive task. Accordingly when the American Board took over the work of the American and Foreign Christian Union in 1870, it established two stations, in Brünn, Moravia, and Prague, Bohemia. The obstacles met by these workers were almost beyond belief. Public service was absolutely denied them. They were not even allowed to have guests at family devotions. Every word, every act, was watched with a jealous scrutiny surpassing even that of the Moslem. A variety of causes, chief among which was health, occasioned the giving up of the work in Moravia, but the station at Prague has been continued, and after years of patient, wise, unintermitting labour, the principles for which Hus

gave up his life are again a mighty power in his city, and the light is shining out over the whole empire. This is by no means the only work. Bible colportage under the British and Foreign Bible Society has sown the seeds of a truer Christian life, and there have been not a few workers, usually private and unconnected with regular missionary societies, who have done noble service. The Moravian Church has also a most useful work in what is really its home field.

Spain and Italy.—A variety of organizations have been at work in Spain, but none have achieved marked success, except as the Bible Society has reached individuals. The most prominent effort to-day, and the one which appears to give greatest promise of success in breaking down opposition and giving opportunity for development, is the educational work under the auspices of the American Board, and represented by the American Institute for Girls, formerly at San Sebastian, now at Madrid. Probably no single college has achieved so remarkable a victory over national prejudice and ecclesiastical hostility as has this, due to a very great degree to the remarkable personality of its founder Mrs. Alice Gordon Gulick.

The peculiar political conditions in Italy, resulting in the abolition of the temporal power of the Pope outside the bounds of the Vatican, gave opportunity for a considerable amount of general evangelistic work. The Waldensian Church enlarged its borders and receiving aid from England and America, has accomplished much. As in other continental lands, the British and Foreign Bible Society has done most excellent work. The most prominent foreign mission is that of the Methodist Episcopal Church which has a fine building in Rome.

The Oriental Churches.—The experience of the American Board in connection with the Armenians and Greeks opened the eyes of the Western world to the situation in the other branches of what is generally known as the "Eastern Church." In this there are a number of divisions or Churches: the Orthodox Oriental Church, often called the Greek Church; the Armenian, the Nestorian, the Jacobite, the Coptic and the Abyssinian Churches. The so-called Greek Church includes a number of branches, all holding the same doctrine, observing the same ritual, but independent of each other in ecclesiastical government. They are the four Patriarchates of Constantinople, Jerusalem, Antioch and Alexandria, each with its Synod, of which the Patriarch is presiding officer; the Church of Russia, whose supreme ecclesiastical authority is the Holy Synod at St. Petersburg; the Church of Greece, with its Holy Synod at Athens; and a number of independent metropolitan sees, Austro-Hungary, Bukowina, Servia, Roumania, Bosnia, Herzegovina, Bulgaria, Cyprus and Crete.

Missionary work among the Armenians, Bulgarians, Nestorians and Jacobites (of Mesopotamia), has been already spoken of in the chapter on Western Asia, as has also that among the Copts in Egypt. Several efforts to reach the Abyssinians have so far proved unsuccessful, although very recently the restrictions have been somewhat removed. Considerable work has been done among the Greeks of Asia Minor, and some in Greece, but comparatively little, owing to the determined opposition of the ecclesiastical authorities to the use of the Scriptures in the modern Greek. With the increasing intercourse with Western nations, especially through emigration to America, these barriers can scarcely fail to be

broken down, and already a change is becoming apparent especially in the Greek communities of Asia Minor, indicating a new church life.

Russia.—The one Church that has seemed to be most completely beyond the reach of evangelistic effort, has been that of Russia. No Moslem government has been more rigid than the Holy Synod. Any change of faith except to that of the State Church, was absolutely forbidden by law. No Moslem could become a Protestant, no Armenian or Nestorian a Protestant, no Protestant an Armenian. Into whatever religious faith a man was born, in that he must remain, except as he chose to enter the fold of the Orthodox Church. The one fact that gave encouragement was the recognition of the right of the people to the Bible in their own tongue. In this respect the Russian Church was far in advance of the Church of Greece. There was a Russian Bible Society, which had relations with the American and the British Bible Societies, and a certain amount of colportage was allowed. Still the only edition available for many years was a most cumbrous one, and while nominally there was freedom for its use, practically that was much restricted. At the time of the Russo-Turkish War (1877–78) colportage within the lines of the Russian army was freely carried on, and numbers of Bibles of a portable edition, published by the British Society, were sold by American and British agents to soldiers and officers. It was subsequently stated on good authority that on the return of the troops, these were all seized at Odessa and destroyed.

One result of the repressive laws was the development of a large number of sects. Among these the most noted were the Stundists and Molokans. The former were scarcely a distinct body. The term was applied to

those who were known to have special hours for prayer (Gebets stunde, hour of prayer), and these were mostly of German origin. The Molokans were a more homogeneous company who rejected any ordained ministry and became practically Unitarians. All were exiled, the Molokans chiefly to the Caucasus, where they formed a thriving community; the Stundists to Siberia, over which they scattered, carrying everywhere the conception of an evangelical life. But it was not only among these that there grew up a spiritual life. In St. Petersburg there was a company of earnest Christian people, some of high position and wealth, Count Pashkof being one of the most prominent, and associated with them was an Englishman, Lord Radstock. They suffered much for their profession of faith, but by a wise prudence, avoided extreme measures on the part of the government. A Y. M. C. A. was also established in St. Petersburg, which has had a wide influence for Christian life. More recently Baron Uxküll has told the story of his own "conversion" and the needs of the little group of Baptist communities.

Since the proclamation of religious liberty, gradually becoming practical, a new impulse has been given to evangelistic work, which is already being improved. Careful examination of the situation has led to the conviction that it is better to strengthen the life within the empire than to endeavour to introduce organizations from without.

Protestant Lands.—The missionary enterprises that have aroused most of the unfriendly comment have been those carried on by American denominations in the Protestant countries of Europe, particularly those of the Baptists, Methodists and Seventh Day Adventists.

Earnest protest has been expressed by many in those lands, not so much perhaps against the work in itself, as against its classification as "foreign missions," thus apparently putting the evangelical communities of Germany, Holland, Scandinavia and Australia on a par with the Moslem, Hindu and Animistic sections. In fact these enterprises are not conducted on the same basis as the missions of the same denominations in non-Christian lands. They are in truth a form of the same work and conducted in the same way as that within the bounds of the United States. Their ministry is local, not American, and while the Methodist churches are represented by conferences in the General Conference, as also are the Seventh Day Adventist churches, they are, for all practical purposes, independent in their government. Their origin too is traced, not so much to direct missionary extension like that in non-Christian lands, as to the accord by American churches of these denominations to the expressed wish of natives of those countries, that churches of those orders be established there. If work of that nature could be entirely dissociated in its management and presentation from what is regarded by these same denominations as distinctively foreign missionary work, the result of not a little misapprehension would be avoided.

Any such survey is incomplete without a reference, however brief, to the degree in which foreign and home missions are more and more intertwined, until the distinction is becoming scarcely recognizable. Immigration is bringing to our shores by thousands the very people that the churches have been seeking to reach in their own lands. Many are returning to their homes, some permanently, some for brief visits, carrying to China, Japan, India, Turkey, Africa, South America, Europe, testimony

as to the quality of the Christianity that is being preached and lived in this land. Seed sown by the foreign missionary is bringing forth fruit in city and home mission fields, while the labours of those at home find their results in far distant lands. Less and less should there be any distinction between the two departments of work except as it is essential for their most effective conduct. The kingdom of God is one; the army may be enrolled in different corps, but the Leader is the same, and there should be harmony not diversity in the general conduct of the campaign. Particularly is this true in the relations of the various branches of the Christian Church. The time has gone by when the purpose should be to make Roman Catholics, Greeks, Armenians, or others, Protestants, still less any particular kind of Protestants. Rather should all be urged to a truer, deeper, Christian life, and if that can be secured within the old communions, so much the better. That it is thus being secured is the testimony on every hand.

XXII

THE IMMEDIATE NEED

A GENERAL survey of the missionary enterprise as set forth in the preceding chapters, reveals certain facts which may be grouped under five heads: 1. What has been done. 2. What remains to be done. 3. The conditions of the best success. 4. The means and resources available. 5. The immediate need.

1. **What Has Been Done.**—The most apparent fact is that with very few exceptions, and those of relatively minor importance, every section of the world is open to Christian missionaries. The great empires of Asia—India, China, Japan, are not merely welcoming them, but urging them to come. Siberia has unlocked its doors, and the preacher may follow the colporteur through its length and breadth. Korea is already hailed as a Christian nation. The inland of Arabia is opening while Persia is awakening to new life. The watchers on the mountains of Tibet see the light dawning. Afghanistan is still closed, as are the Moslem sections of Central Asia, yet already there are many signs that the bolts may be broken and another decade may probably see the gospel proclaimed not only in Cabul but in Samarcand. Even the Southeastern Asian colonies of France have been entered, not by the seaport, but from the mountains, as the hillmen of Laos cross the border to their fellows of Tongking. So of the great Malaysian Archipelago, broadening out into Melanesia and Poly-

nesia, with its islands famous alike for their beauty and the ferocity and degradation of their inhabitants. The seed sown by Williams, Chalmers and Selwyn has covered the rocks with verdure and transformed cannibal orgies into Christian festivals. Not that every island has been won, but the hardest battles have been fought and the victory is close at hand.

Turning to Africa, with the single exception of the Moslem Soudan, the missionary has free access to every part of what is no longer the Dark Continent. Abyssinia has reversed its policy of centuries, the last of the sections of the great Eastern Church to welcome the new light which is the old. Possibly the latest door to turn on its hostile hinges is that of Algiers, where a French governor has given welcome to a Methodist missionary bishop.

In no region perhaps has the change been more marked than in South America, long known as the Neglected Continent, now better termed the Continent of Opportunity. Not a country but where in one form or another the gospel of a living Christianity is being preached. Ecuador and Bolivia have waived their prejudices, offspring of centuries of priestcraft, and the forests of the Amazon have been threaded by the Bible colporteur, opening the way for the missionary.

Whichever way we look, mountain ranges, broad rivers, inland seas, no longer prove barriers to the messengers of the Cross, while hostile faiths, ancestral customs, selfish governments are yielding with marvellous rapidity.

Less spectacular, yet more significant, is the fact that in almost all these lands thus opened, there is to-day an intelligent Christian community, not always strong, but

growing stronger yearly, monthly and even daily; with its own type of character, its own individuality; whose influence has permeated the life of the nation to a degree realized by few.

Other facts there are of scarcely less import. Christian education has conquered systems that only a short time ago scorned the very name of Christian, and missionary—not merely Christian but missionary—teachers are sought for by patriotic leaders, because they can be relied upon to give to intellectual training the moral tone without which learning becomes a danger rather than a help. Not merely the missionary colleges, but the missionary schools have won the first place in Moslem, Hindu, and Buddhist lands.

Christian philanthropy has fed the hungry, clothed the naked, healed the sick, broken the shackles of degrading custom, given hope to the despairing, introduced a new conception of that brotherhood of man which is involved in the fatherhood of God, and was exemplified by Him who first taught men to love one another.

At the basis of all these, furnishing the substance for their form, the quality for their power, is the open Bible available in whole or in part to every race in the world; and built on this Bible is the Christian Church, expressing the Christian thought and purpose of the people, already contributing its share as an integral part of the Catholic Church throughout the world.

2. **What Remains to be Done.**—Here the most potent fact is that the open doors have for the most part been simply entered, the lands have by no means been occupied. Dr. James L. Barton, in his book "The Unfinished Task," illustrates this most vividly. A few of the most salient points can only be mentioned. Africa

has scarcely a mission station that is not contiguous to unoccupied territory, while the situation in the Soudan is much as if in the United States there was one small group of labourers in Maine and another in Texas, with no gospel influence between. In East Africa there are two sections, one of 100,000 and the other 150,000 square miles without a missionary, and in the very heart of the continent is one of 720,000 square miles with no labourers. India with one per cent. of its population Christian has but one missionary worker for every 70,000 people and one ordained missionary for every quarter of a million; there are large sections where there are not only no missionaries but no native workers and not even a native Christian, so that it is estimated by those on the field that after fully allowing for the utmost increase in the existing missionary agencies, there are in India one hundred millions of people who cannot hear the gospel message in their lifetime.

China, in view of recent events, is regarded on every hand as the most insistent, if not the most important, mission field of the world. The present missionary force, estimating the population at 400,000,000, allows one foreign worker to every 1,120 square miles or every 104,000 Chinese; and one ordained missionary for every 5,000 square miles and every 463,000 Chinese! Moreover these are not evenly distributed. In the province of Shensi out of eighty-eight large cities with a population of 8,450,000, only two are yet occupied and ten other provinces are similarly unsupplied. Much the same statements can be made in regard to Japan, Siam and Persia, while South America is still practically virgin soil. A little work is being done for a small portion of the Indian tribes but the great mass remain untouched.

To measure the entire work to be done merely by the extent of territory to be covered and the number of people to be reached is far from correct. There are other obstacles to be overcome, among the gravest of which are the hostility of the people and especially of their religious leaders and governments, to anything that looks towards the disintegration or overthrow of established customs, social or religious, and the constant opposition of evil to good, manifest even more in mission lands than at home, where there is a presumption at least in favour of purity, honesty and truth. Into these obstacles enters as a most important factor the ignorance on the part of missionary workers of the habit of thought of those lands. At times it seems almost impossible for an Occidental to appreciate the view point of an Oriental, or for an Oriental to understand what to an Occidental are the axioms of every-day life.

Perhaps more important than these is the development of the indigenous native church, to the end that it may accomplish what to the alien missionary force is impossible, the final conquest of its own people for Christ. That church has been established and is already developing a healthy activity; but its best is, and for some time to come must be, but weak compared to the task before it. To gird and fit it for that task, needs all that the Western Church can give of direct assistance, in money and in workers. Because of the development of the national church spirit some have felt that the day of the missionary had passed. Instead, it is just dawning. The pioneer work of Morrison, Williams, Livingstone, may no longer be needed, but its place has more than been taken by the work of sympathetic fellowship and counsel. The problems of American cities, mining

sections and wide prairies are great, but they are as child's play to those that face the young churches of India, Japan, China, Africa. To meet those problems they need the most earnest Christian sympathy, the most intelligent counsel, the most energetic support, that churches with centuries of Christian training behind them can give.

3. **Conditions of the Best Success.**—The quality of missionary success has always been measured by three factors: the spiritual life of the individual Christian; the education of the Christian community; the organization of the indigenous Christian church. According as these three have been coördinated, or as one or more of them has been disregarded, has been the strength or weakness, the success or failure of any particular phase or department of the missionary enterprise. The first factor conditions the aggressive or extensive character of the Christian community; the second its development in character; the third its permanency and growth. The test of missionary methods is their success in these three particulars. A brief survey will illustrate.

The apostolic and early Christian period emphasized the first and third, practically ignoring the second. The result was marvellous extension and firm establishment, but crystallization rather than development. The Middle Ages emphasized the third with comparatively little regard for the first, and only occasional and spasmodic efforts for the second. The result was the most powerful hierarchy the world has known, a very low grade of Christian life, and growth only when some individuals sought to emphasize the first and second. Early Protestant missions reverted to what they felt to be apostolic practice in regard to the first, but to a considerable degree

ignored the third and paid little or no attention to the second. To-day there is not a single mission inaugurated in that age that has more than a name, except as it has felt the impulse of a different type. With modern missions commenced a more careful coördination of the three, and yet there are not lacking today, instances of the experiences of the past. Strictly evangelistic missions, like those of the Plymouth Brethren, while they have undoubtedly borne fruit in individual lives, are practically a negligible quantity in meeting the great problems facing the churches in Asia and Africa. Such societies as the China Inland Mission, the Christian and Missionary Alliance and a number of similar organizations, are coming to realize, under the pressure of experience, that the mere preaching of the gospel to scattered individuals, or even the gathering of converts into a fellowship that has no definite organization or special training, both of the leaders and the membership, falls far short of the full power of an organized, educated Christian church. So again there has been in the whole history of Christianity no more lamentable failure to accomplish the best results than has been witnessed repeatedly in the missions of the Roman Catholic Church, in which the Church has been emphasized as the one thing dominant over every other. The noble service of individual missionaries, the superb power of the most complete organization have been rendered futile for practical results by the disregard of general education, and the lack of emphasis on a high grade of spiritual life on the part of converts, and the ignoring of varying intellectual, social, and even religious needs. A similar danger lurks in those Protestant missions, where the "ism" is exalted at the expense of natural growth, and the desire for a world-wide organiza-

tion leads to forcing the Asiatic or African religious life into the forms of creed or polity adapted to America, England or Germany. The native church, if it is to meet the responsibilities already resting upon it and which are increasing with every year, must be an indigenous church, not a copy of another church which has grown up from very different stock, under radically different conditions. There is undoubtedly something very fascinating in the conception of a church universal not only in life but in form. Historically such a conception has produced not a living but a dead church; and the church of China, of India, of Africa, of Japan, of Turkey, of South America, like the church of America, of England, of Germany, will be strong and permanent, with the instinct of life, just in proportion as it is free to meet its own problems, in its own way, under the guidance of the one Holy Spirit, God in man, still better, God in men. Sister churches of the West may properly bring to these the benefit of their stores of knowledge and experience, but it should be as counsellors and helpers, not as dictators.

Scarcely less important than the right emphasis on the spiritual and the organized life, is that on the intellectual life. One of the most noble of missionary educators, feeling the necessity of impressing upon the people of the land the true idea of Christian education, that it had relation not merely to the training of preachers, but the development of the community, when he established a college was so careful to emphasize the difference between it and a theological training school that, all unconsciously to himself, it left the impression on many that it was a non-Christian institution. The mistake was afterwards more than rectified, but it illustrates the danger

which faces very nearly all the missionary education in non-Christian lands, as well as some nearer home. Unquestionably one secret of the long delay in reaping fruit in China was the fact that Christian education was so difficult, in some cases practically impossible; one explanation of the rapid growth in Korea is the linking of education in its immediately essential forms, with the extension of evangelism. That evangelical Christianity has gained such power in the Turkish empire is due to the skilful coördination of education in progressive form, with the preaching of the gospel and the organization of the churches. The severest test is probably in India, where the pressure for general education of high grade is so strong that there is danger lest the spiritual life be crowded out. Is it not an indication of the actual presence of the Spirit of God that at this very juncture, the Christian students of the world have banded together in the effort to retain the close connection between high intellectual training and deep spiritual life?

4. **The Means or Resources Available.**—At no time in the history of the missionary enterprise has there been such complete and superb equipment for the work. Whether we look at the enormous wealth in the hands of Christian men and women; the high intellectual attainments of the great majority of the members of Christian churches; the moral forces enlisted as never before in this work; the number of organizations adapted to every style of work and representing every class of workers; the unprecedented facilities for intercommunication, by which remoter sections more easily feel the touch of stronger communities; the scientific discoveries, placing the mightiest and most mysterious powers of nature at the service of the missionary of the Cross; the

increasing sense of fellowship resulting in the lessening of racial prejudices and social hostilities, and still more of religious and sectarian rivalries;—on every hand it becomes apparent that as compared with a century ago these resources have multiplied many fold, while not a decade, scarcely a year passes that does not show some advance. True this advance has been by no means uniform, and there seem to be times of retrogression, still a broad survey reveals a change really wonderful in all these particulars.

There are also the resources on the foreign field, each a means available for advance: the native churches, the educational institutions, the philanthropic organizations, the versions of the Bible, the great company of workers, commissioned and non-commissioned; the increasing friendliness of formerly hostile governments and even hierarchies, the weakening of superstition, the innumerable conditions which, many of them small in themselves, combine to make up a mighty power.

More important, however, than all these is the awakened, or awakening consciousness of the responsibility of the individual Christian for the individual salvation of the individual non-Christian, whoever and wherever he may be; whether a fellow townsman, or one of a far distant and unknown people; whether an Asiatic in Asia, or landing as an immigrant on our shores. According to the degree in which this is a practical power will all these other resources be available. The growth of this asset in the missionary enterprise is one of the most wonderful facts of the past century. The thirteen Baptist ministers who gathered in the parlour at Kettering by no means represented all who felt the burden of souls upon them, but they did represent practically all who

had found an effective way of carrying that burden. To-day there is in all Christendom scarcely a single body of Christians that does not recognize in some form or other their obligation for the conversion of the world. The mere list of organizations having this as their specific purpose would make a volume by itself, and in each one of these the central thought is the personal responsibility of the individual member.

When the Saviour inaugurated the missionary enterprise, He told the little company of disciples gathered on the Mount of Ascension, to remain in Jerusalem until they should be endued with power from on high, by the coming of the Holy Spirit. From Pentecost through the succeeding centuries the power of the Holy Spirit has been the determining factor in that enterprise. On no other principle can be explained the development of the Church ; and according as this has been recognized, not as a mere theory or doctrine, but a practical working force, has the movement been constant and permanent. Wherever and whenever it has been ignored or held as subordinate to other resources, has there been weakness, inefficiency and lack of vitality. Inasmuch as the Spirit works by the use of these other resources, it is not always easy to distinguish between them ; all the greater therefore the necessity of constantly keeping in mind the fundamentals. It is well to estimate wealth and emphasize its value, but without that other power it is helpless. Education and intellectual attainments are capable of most noble uses, but only as they are controlled by the Spirit, and that Spirit is not confined in its influences by human logic or limited by human distinctions. Organizations, church, social, executive, are essential for orderly and efficient conduct of human affairs ; when they are used

for divine purposes, they assume often very different features. Probably no one movement in the Christian church has equalled the Student Movement in power to mould life and affect the missionary enterprise, and the secret of that has been in its emphasis upon the "quiet hour." There has been mighty inspiration in the great gatherings, in the eloquent addresses, the soul-stirring singing, but the power has come when in the introductory hour the "practice of the presence of God," has been set forth as the controlling thought through the day. Many and many a time on the mission field, at home as well as abroad, there have come times when every device of human ingenuity, every resource of wealth and trained skill, have failed, and out of the whirlwind of passion, there has spoken the still small voice and tumult has subsided; obstacles have yielded, and the way which has seemed closed has been opened.

5. **The Immediate Need.**—A well-known missionary entered the office of a secretary of one of the largest and strongest missionary societies. After some general conversation the missionary turned to the secretary and said, "What is your plan for the conversion of China?" In reply the secretary outlined what his society was doing. His interrogator however was not satisfied, and returned with added emphasis to his original question, "What is your PLAN for the conversion of China?" To this the secretary responded that the utmost that in his judgment could be done, was for each worker, each society, to follow Nehemiah's general instructions and "build up over against his own house." As they parted the one looked upon the other as a "good man" but more or less of a crank; the other felt that the one utterly failed to comprehend the situation or apprehend what had been

done, what remained to be done, what methods had so far proved most successful, what means were available, and from these to come to some definite conclusion as to how that which all desired and all were working for, could most effectively and most speedily be accomplished.

The immediate need of the missionary enterprise, so far as its human agencies are concerned, is some plan of action by which waste shall be avoided and available forces so coördinated as to produce the best possible results. At the time of the Ecumenical Missionary Conference in New York, in 1900, the need of such action was urged, but evidently the time had not come. Everybody was too busy building up over against his own house to pay much attention to his neighbour except to see that there was no trespass on his own limits. Since then there has been considerable advance in this respect. The Laymen's Movement is emphasizing the need of such coördination in the interests not so much of economy as of efficiency. Denominational slogans are, on the whole, less prominent, and differing bodies of believers are more and more willing that people should be brought into the kingdom by differing means. In new fields there is manifest a willingness to come to some understanding. In old fields however there is still too much concentration in some sections to the neglect of others. Any wholesale reapportionment is of course impracticable, nor would it be desirable. Transplanting is a difficult task. Denominational tares will undoubtedly have to grow up with ecclesiastical wheat. Peradventure the tares may after all turn out to be wheat also.

When all allowances are made for well-established customs, however divergent, it certainly should be possible for the different societies to come to some mutual

understanding by which over occupation shall be avoided, and the surplus transferred to some needy section. Perhaps more important still is some plan by which the native churches shall be helped rather than hindered in so uniting that they may present a solid, instead of a divided front to the great mass of superstition and degradation still to be overcome. If the Conference of 1910 shall accomplish this, it will do much to secure the best efficiency of the large reinforcements of workers, and greatly increased contributions, so urgently needed, and will register a long advance in the conduct of the missionary enterprise.

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